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For the Christian Journal.

Gleanings.—No. IV.

RIGHTS OF CONSCIENCE.

THE rights of conscience are one thing, the claims of self are another; the latter is often, very often, found in the disguise of the former. If a man plead conscience when he is transgressing human statutes, his plea is given to the winds; and he is whipt out of his conscience, or fined out of it, or in some way punished out of it; and every one looks on with approbation. But if the same man plead conscience for disregarding some ordinance or appointment of God—then—the case is very different—his conscience is to be *religiously respected*; he not only escapes all human punishment, which is right; but he also escapes all censure, which (I am not afraid to speak out) is wrong. Toleration is just and proper, because men have no right to force each other to believe this or that: but it is a grievous mistake to suppose, that, since human laws inflict no penalty on a given opinion, that opinion is “accepted and allowed before God.” The toleration of a tenet only implies that the tenet is not dangerous to the state; it would be folly to argue from thence that the said tenet is not dangerous to the soul. Toleration defines and concedes the rights of conscience proper among men: surely it is self-evident that *such* a concession is not to be pleaded before God.

I have often wished there were some good treatise on this and its collateral subjects,—some able illustration that would enable every one to distinguish between fancies and opinions, between self and conscience. A full treatise of this kind is not, I believe, to be found; there are only occasional and detached remarks in point in various works.—The object of this number is to present

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to my readers the thoughts of Mr. Baxter on the subject. Yes—Mr. Baxter—one, whose *course* showed very little of the disposition to yield one jot or tittle of what he chose to name conscience—yet whose *casuistry* on the subject is wonderfully correct and judicious. Mr. Baxter probably intended his remarks to apply to some of the fiercer and wilder sectaries of that age; greatly would he be surprised should we churchmen avow that they are not without force as directed against some of the stubborn Puritans—yes, against some other stubborn religionists, whether called by that or any other name. Mr. Baxter’s authority is almost an *argumentum ad hominem* for these classes of our brethren.

My quotation is from a work of Mr. Baxter’s, entitled “A Christian Directory”—folio edition of his Practical Works, vol. i. page 107.—The style is of course somewhat antiquated.

“§ 31, Direct. 27.—*Make not your own judgments or consciences your law or the maker of your duty; which is but the discernor of the law of God, and of the duty which he maketh you, and of your own obedience or disobedience to him.* There is a dangerous error grown too common in the world, that a man is bound to do every thing which his conscience telleth him is the will of God; and that every man must obey his conscience, as if it were the lawgiver of the world; whereas indeed it is not ourselves, but God that is our lawgiver. And conscience is not appointed or authorized to make us any duty which God hath not made us, but only to discern the law of God, and call upon us to observe it. And an erring conscience is not to be obeyed, but to be better informed, and brought to a righter performance of its office.

“§ 32. In prosecution of this Di-

rection, I shall here answer several cases about doubting.

"**Quest. 1.** *What if I doubt whether a thing be a duty and good work or not? Must I do it while I doubt? Nay, what if I am uncertain whether it be duty or sin?*

"**Ans.** 1. In all these cases about an erring or doubting conscience, forget not to distinguish between the *being* of a duty and the *knowledge* of a duty; and remember that the first question is, *whether this be my duty?* and the next, *how I may discern it to be my duty?* And that God giveth it the *being* by his law, and conscience is but to know and use it: and that God changeth not his law and our duty, as oft as our opinions change about it. The obligation of the law is still the same, though our consciences err in apprehending it otherwise. Therefore if God command you a duty, and your opinion be that he doth not command it, or that he forbids it, and so that it is no duty, or that it is a sin, it doth not follow that indeed God commands it not because you think so: else it were no error in you, nor could it be possible to err, if the thing become true because you think it to be true. God commandeth you to love him and to worship him, to nourish your children, and obey the higher powers, &c. And do you think that you shall be discharged from all these duties, and allowed to be profane or sensual, or to resist authority, or to famish your children, if you can but be blind enough to think that God would have it so?—2. Your *error* is a sin itself: and do you think that one sin must warrant another? or that sin can discharge you from your duty and disannul the law?—3. You are a *subject* to God, and not a king to yourself: and therefore you must obey his laws, and not make new ones.

"**§ 33, Quest. 2.** *But is it not every man's duty to obey his conscience?*

"**Ans.** No: it is no man's duty to obey his conscience in an error, when it contradicteth the command of God: conscience is but a discerner of God's command, and not at all to be obeyed strictly as a commander; but it is to be obeyed in a larger sense, that is, to be followed wherever it truly

discerneth the command of God. It is our duty to *lay by* our error, and seek the cure of it till we attain it, and not to obey it.

"**§ 34, Quest. 3.** *But is it not a sin for a man to go against his conscience?*

"**Ans.** Yes: not because conscience hath any authority to make laws for you; but because interpretatively you go against God. For you are bound to obey God in all things: and when you think that God commandeth you a thing, and yet you will not do it, you disobey formally, though not materially: the matter of obedience is the thing commanded: the form of obedience is our doing the thing because it is commanded; when the authority of the commander causeth us to do it. Now you reject the authority of God, when you reject that which you think he commandeth, though he did not.

* * * * *

"—if God's authority had moved you as it should have done, to diligent inquiry and use of all appointed means, and to the avoiding of all the causes of error, you had never erred about your duty.

"**§ 36, Quest. 5.** *But if it be a sin to go against my conscience, must I not avoid that sin by obeying it? Would you have me sin?*

"**Ans.** You must avoid the sin by *changing your judgment*, and not by obeying it: for that is but to avoid one sin by committing another. An erring judgment is neither obeyed nor disobeyed without sin: it can make you sin, though it cannot make you duty.* It doth ensnare, though not oblige. If you follow it, you break the law of God in doing that which he forbids you. So that there is no attaining to innocence any other way but by coming first to know your duty, and then to do it. If you command your servant to weed your corn, and he mistake you, and verily thinks that you bid him pull up the corn, and not the weeds; what now should he do? shall he follow his judgment, or go against it? Neither; but change it, and then follow it: and

* The meaning of the above clause is—an erring judgment "can make what you do to be sin, though it cannot make what you do to be duty."

to that end inquire further of your mind till he be better informed : and no way else will serve the turn.

“ § 37, Quest. 6. *Seeing no man that erreth, doth know or think that he erreth, (for that is a contradiction,) how can I lay by that opinion, or strive against it, which I take to be the truth?* ”

“ *Ans.* It is your sin that you take a falsehood to be a truth : God hath appointed means for the cure of blindness and error as well as other sins ; or else the world were in a miserable case. Come into the light with due self-suspicion and impartiality, and diligently use all God’s means, and avoid the causes of deceit and error, and the light of truth will at once show you the truth, and show you that *before you erred*. In the meantime sin will be sin, though you take it to be duty, or no sin.

“ § 38, Quest. 7. *But seeing he that knoweth his master’s will and doth it not, shall be beaten with many stripes ; and he that knoweth it not, with few ; is it not my duty chiefly to avoid the many stripes, by avoiding sinning against my conscience or knowledge?* ”

“ *Ans.* 1. Your duty is to avoid both ; and if both were not sinful, they would not both be punished with stripes.—2. Your conscience is not your *knowledge* when you err, but your *ignorance*. Conscience, as it signifieth the *faculty* of knowing, may be said to be conscience when it erreth ; as reason is reason in the *faculty* when we err. And conscience, as to an erring act, may be called conscience so far as there is any true knowledge in the act ; (as a man is said to see when he misjudgeth of colours, or to reason when he argueth amiss ;) but so far as it erreth, it is no conscience in act at all : for conscience is science, and not nescience. You sin against your knowledge, when you sin against a well informed conscience ; but you sin in ignorance, when you sin against an erring conscience.—3. And if the question be not what is your duty, but which is the smaller sin—then it is true, that *ceteris paribus* it is a greater sin to go against your judgment than to follow it. But yet other *imparities* in matter and circumstances may be an exception against this rule.

“ § 39, Quest. 8. *But it is not possible for every man presently to know all his duty, and to avoid all error about his duty. Knowledge must be got in time : all men are ignorant in many things : should I not then in the mean time follow my conscience?* ”

“ *Ans.* 1. Your ignorance is *culpable* or *not culpable*. If it be not culpable, the thing which you are ignorant of is not *your duty*. If culpable, (which is the case supposed,) as you brought yourself to that difficulty of knowing, so it will remain your sin till it be cured : and one sin will not warrant another. And all that time you are under a *double command* : the one is to know (and use the means of knowledge) ; the other is to do the thing commanded. So that how long soever you remain in error you remain in sin ; and are not under an obligation to *follow* your error, but first to know and then to do the contrary duty.—2. And as long as you keep yourself in a necessity or way of sinning, you must call it sin as it is, and not call it duty : it is not your duty to choose a *lesser sin* before a greater, but to refuse, and avoid both the *lesser* and the *greater*.” &c. &c.

Mr. Baxter sets truth above private conscience, and gives no quarter to those who set conscience above truth.

Truth is one—it cannot favour both sides of a question fairly stated. The Papist and the Protestant each plead conscience ; this plea is nothing—we are only to ask, which of them has the truth ? The Socinian and Trinitarian—the Calvinist and Anti-calvinist—the Presbyterian and Episcopalian—the enthusiastic and the calm Christian—the fanatical and the rational—to say nothing of the infidel—all, all plead conscience :—which of them has the truth ? God may excuse involuntary error ; but we must not argue from the divine forbearance that error is no fault : if the pardon of error places it on a level with truth, should not the pardon of sin place it on a level with innocence ?

In the beginning of this article I contrasted the rights of conscience with the claims of *self*. Is there not a great deal of *self*, in a latent form, in the

case of those who are most clamorous for the supremacy of individual conscience? is there not much of the pride of opinion? The pride of opinion (in religious matters) is spiritual selfishness and spiritual sin, just as the pride of beauty or of grandeur is sensual selfishness and sensual sin.

GLEENER.

For the *Christian Journal*.

Miscellanea Theologica.—No. VI.

My last number was occupied with an abridged statement of some modern objections to the liturgy of the Church of England, together with an examination of the applicability of these objections to the Book of Common Prayer set forth by the Protestant Episcopal Church in the United States. The interesting nature of the subject, and the satisfactory result of the inquiries already made, have encouraged me to extend my remarks through another number.

In the baptismal service as it stands in the English liturgy, the author whose suggestions of improvement have afforded occasion for my remarks, does not consider any alteration requisite. "Some," he observes, "condemn it, because it asserts that regeneration invariably takes place wherever baptism is duly administered. But as we are fully convinced, after a candid and impartial examination of the whole liturgy, articles, and homilies of the church, that such is her doctrine, we see not what right men have to find fault with her for inculcating that doctrine in her baptismal service." But after this approbation of the office, he proceeds to object strenuously to its administration in the English Church, in so far as parents are not permitted to stand as sponsors for their children. But this is the requisition of a canon, and of course has no bearing upon the service as contained in the Book of Common Prayer, even in that of the English Church. In *ours*, by the second prefatory rubric, parents are expressly admitted as sponsors for their children.

To the order of confirmation two objections are made. The first, relating

to the manner of its administration, is entirely of local reference, and is so far from affecting our parochial confirmations, that it even does not apply to every part of England. The second is more serious, and the more worthy of our notice, as it applies equally to the order of confirmation adopted by the Protestant Episcopal Church of the United States, as to that of the Church of England. To use the words of the author: "The first prayer which is pronounced by the bishop might, we conceive, be thrown into a more perfect form; not because it contains any thing really erroneous, but because its interpretation has been always, and always will be, misunderstood by the vulgar. Educated and reflecting men know perfectly, that though the bishop declares of several hundred persons,* that 'God has given unto them forgiveness of all their sins,' he by no means intends to declare these persons in a state of positive reconciliation with their Maker. The allusion simply is to the rite of baptism previously received, and to the benefits, be they what they may, which accrue from its reception. It ought likewise to be remembered, that the whole ceremony is copied from a similar ceremony which was in use during the early ages of Christianity, when the great body of the converts were adults, and when no man was baptized, until after he had given some proof of the soundness of his faith, and a reformation in his morals. Then it was that baptism was administered; immediately after which, or as soon after as circumstances would allow, the solemn benediction of the bishop was conferred. But the practice of the church, in the first of these cases, has entirely changed. With very few exceptions, all men are baptized in their infancy; many years elapse (we have known threescore and ten elapse) between the reception of baptism and confirmation; and hence it is, that an expression which, had it been employed fifteen or sixteen hundred years ago,

* This alludes to the administrations of the rite in England, where the young of many parishes are convened in some central situation, and there confirmed *en masse*. The objection, however, loses none of its force when applied to parochial confirmations.

would have run no risk of misinterpretation, is never uttered in these days without being partially misunderstood. We cannot see any thing derogatory to the dignity of the church in new modelling that prayer."

If there is ought in the preceding passage with which I cannot perfectly agree, it is the part in which the writer limits the misinterpretation of the prayer in question to "the vulgar," and supposes that all "educated and reflecting men know perfectly" the true import of the ambiguous passage. This is taking for granted that all such persons are thoroughly acquainted with the doctrine of the Church of England and the Protestant Episcopal Church in the United States respecting the nature and effects of baptism, and supposing them to be devoid of all peculiar opinions respecting the rite of confirmation, the nature of justification, assurance of pardon, &c. &c. The writer indeed corrects himself at the expense of his consistency, when, towards the close of the passage, he says that the expression in question "is never uttered without being partially misunderstood." I myself have known, during the late period of confirmation in this city, a pious and intelligent individual, "an educated and reflecting man," who having determined to receive confirmation, had almost been deterred from fulfilling his determination by a misapprehension of this very passage. Not having been bred up in the bosom of our church, nor having received a perfect instruction in her doctrines, he retained some peculiar notions respecting assurance of forgiveness of sins, and on perusing this part of the office in which he was about to participate, conceived that it implied that none but such as had received such assurance were fit subjects for the rite, or could conscientiously participate in it. Fortunately his scruples became known, and were removed; not, however, before they had effected an incipient disgust at some fancied improprieties in the usual administration of this rite, which bid fair in time to create a disrelish for the offices and peculiar doctrines of the church. I have no doubt that other such cases have

frequently occurred, and only fear that they may not have been equally harmless in their result.

I know that satisfactory explanations of this passage have been given by Secker and other writers on the Office of Confirmation: but how many are there among those liable to be misled, who can be supposed to have access to such works? How many of those who would be disposed to wrest this passage in support of a favourite dogma, would be checked by such explanations, if known? On the whole, I cannot but wish that the wisdom of the framers of our Prayer Book had instigated them to make some alteration in this passage, and would fain hope that it may even yet be effected.

But this is the *only one* of all the improvements in the English liturgy suggested by the writer whose essay has occasioned these remarks, which has not been made previously to the adoption of that liturgy by the Protestant Episcopal Church in the United States. To the form of matrimony, he, with almost every other modern writer on the subject, makes many and strong objections. This, in our book, is almost entirely changed. He thinks the positive form of absolution in the English service for the Visitation of the Sick, objectionable, on account of its liability to misinterpretation and abuse. It is omitted in our Book of Common Prayer. The Burial Service, which, as it stands in the English book, is thought by many to be too positive for indiscriminate use, is divested of its obnoxious features in our book. The form of Ordering Priests, "Receive the Holy Ghost," &c., which some scrupulous spirits have thought to contain an assumption of power too great for any age posterior to that of the apostles, although retained in our service, may be changed for another, at the discretion of the officiating bishop.

Thus it appears, that of all the objections brought against the liturgy of the Church of England by the advocates of a reformation in that church, there is *but one* which applies to our liturgy. It follows, of course, that those who contend that changes are necessary in our forms, are entirely destitute

of support from their fellow-reformers beyond the Atlantic. There may be, and probably there are, some whose demands exceed those of the writer whom I have selected as a specimen, but the sincere friends of the established church are generally even less exorbitant in their requisitions.

Viewing our liturgy in the light in which the foregoing comparison must have presented it to the reader—as purer than that of the mother church, to an extent equal to the hopes and wishes of the warmest friends of reformation in that church, I am now still more than ever disposed to exclaim—Here

“All change is perillous, all chance unsound.”

P. D. G.

For the Christian Journal.

Abstract of the Journal of the Proceedings of the Tenth Annual Convention of the Protestant Episcopal Church in the State of North-Carolina, holden in St. Matthew's Church, Hillsborough, on Thursday, May 18th, Friday, May 19th, Saturday, May 20th, and Monday, May 22d, 1826.

THE convention was attended by the Right Rev. Bishop Ravenscroft, and eight clerical and twenty-one lay delegates, representing fourteen parishes. The Rev. Richard S. Mason, rector of Christ church, Newbern, was chosen secretary; and Mr. Walker Anderson assistant secretary, for the purpose of expediting the publication of the journals.—Morning prayer was performed by the Rev. Henry M. Mason, rector of St. John's church, Fayetteville; and the sermon preached by the Rev. Adam Empie, rector of St. James's church, Wilmington.—After service, Bishop Ravenscroft delivered the

EPISCOPAL JOURNAL.

With renewed and increased cause of thankfulness to the great Head of the church, and Disposer of all events in this world, to the advancement of his pure and undefiled religion, we are again permitted, my clerical and lay brethren, to unite our counsels and our efforts to promote the same glorious and gracious purpose. And as the divine mercy is pleased to

continue thus favourable to us, I trust it will prove an additional ground of increased exertion on our part, to give ourselves heartily to the fulfilment of those duties which are intrusted to the representatives of the church, by the various congregations in this diocese. And this body, to which is committed such high and holy interests, will enter upon them, I doubt not, with such a reverend impression of their importance, such a deep sense of their personal responsibility, and such a firm dependence on divine direction, as shall ensure a happy and profitable issue to its labours, in the continuance of the divine blessing upon the exertions put forth for the advancement of the Redeemer's kingdom in this portion of the Lord's vineyard.

Full of this hope, my reverend and lay brethren, I now proceed to lay before you the state of the church in this diocese, as presented to my observation, in my visits to the different congregations of which it is composed, during the past conventional year.

The intended course of my episcopal visits for the previous year having been interrupted by sickness, as mentioned in my address to the last convention, my first object, after the adjournment of the convention which met in Washington, was to supply this deficiency. On the 26th April accordingly I left Washington for Edenton, accompanied by the Rev. Mr. Avery, and the Rev. Mr. Pierson. In passing through the town of Plymouth, the application of some of the inhabitants of the place was complied with, and divine service was performed, and a sermon preached in the court-house, by candle light, to a respectable and attentive congregation.

On the next day, opportunity was taken to pay a visit to Mrs. Pettigrew, the aged widow of the Rev. Mr. Pettigrew, formerly bishop elect of this diocese. To this I was prompted, as well by my own feelings, as by the respect conceived to be due from the diocese at large, to the relict of one who was thought worthy to preside over the interests of this branch of the church of Christ, and which I felt perfectly sure it would be pleased to manifest through its present representative. To this venerable lady the attention thus shown was most grateful, and none the less so from being altogether unlooked for; while to myself it was more than gratifying; because, to the satisfaction arising from the performance of what is believed to be a duty, was added the assurance, that the church has yet many friends remaining in that immediate neighbourhood, who want only the opportunity to return again to those services in which they were raised, but of which they have long been deprived. They have a neat little church, in perfect repair, built by Mr. Pettigrew,

in which the Methodists occasionally officiate, and on whose ministrations the members of the church are compelled by necessity to attend. On the next day I took leave of Mrs. Pettigrew, and arrived in Edenton in the afternoon.

On the 29th, divine service was performed in the afternoon in St. Paul's church, Edenton, by the Rev. Mr. Pierson, and a sermon preached by myself. On the 30th, the usual services were performed in the forenoon, after which I preached and confirmed five persons. Sunday, May the 1st, morning prayer was read by the Rev. Mr. Pierson, after which I preached and administered the holy communion. In the afternoon, the usual services, with a sermon by myself, were afforded to the congregation, which was both numerous and attentive.

On the 2d May, I left Edenton for Elizabeth City, accompanied by the Rev. Mr. Avery, and the Rev. Mr. Pierson. On the 3d, divine service was performed in the court-house in the forenoon, after which I confirmed nine persons, preached, and administered the communion to 10 communicants. In the evening the service was repeated, with a sermon by myself. On the 4th, returned to Edenton, and on the way performed divine service, and preached to a small congregation in Hertford.

May the 5th, left Edenton, in company with the Rev. Mr. Pierson, for Bath.

May 8th, divine service was performed in the forenoon, at Bath, by the Rev. Mr. Pierson, after which I administered the rite of confirmation to 26 persons, preached a sermon and administered the holy communion. During the whole of the services, I was much gratified with the orderly deportment of a large congregation, and with the devout and deep interest manifested by the members of the church in all that pertains to her order and worship.

On the next day, the 9th, proceeded to Zion chapel. Fourteen persons were confirmed, and a sermon preached by myself to a large and attentive congregation. In the evening went on to Washington.

May 10th, in St. Peter's church, Washington, morning prayer was read by the Rev. Mr. Pierson. Five persons were confirmed, and a sermon preached by myself. In the evening service was again performed by Mr. Pierson, and a sermon preached by myself.

May 11th, proceeded to Trinity chapel, where, after divine service, I confirmed 12 persons, preached, and administered the holy communion. In the evening returned to Washington.

May 12th, left Washington for Raleigh, by way of Greenville and Tarborough, at both of which places appointments had been made. In the evening of the 12th, preached in Greenville to a small congregation, composed chiefly of the residents

of the village, but few Episcopalians, and those few nearly strangers to their own services, from long disuse. There is, however, a spirit abiding with them, which may yet cause this remnant again to take root and flourish, and become mighty, in showing forth the praises of their God and Saviour.

May 13th, proceeded to Tarborough, and on the evening of the 14th performed divine service, and preached to an attentive collection of people.

Sunday, May 15th, performed divine service, and preached both forenoon and afternoon to a large and attentive congregation. The prospects of the church in this place are dark and distant.

May 16th, left Tarborough for Raleigh, where I arrived on the 17th.

May the 30th, having remained with my parishioners in Raleigh two Sundays, I set out once more to visit the congregations in Wilmington and Fayetteville, and arrived in Wilmington on June the 1st.

June 2d, in the evening performed divine service, and preached to an attentive congregation.

June 3d, the intended services for the evening of this day were prevented by a most violent storm of mind and rain.

June 4th, in the evening performed divine service, and preached to a small but engaged congregation; the effects of the storm and the dampness of the night causing many to remain at home.

Sunday, June 5th, morning prayer was offered by the Rev. Mr. Empie and a full congregation; after which I confirmed three persons, and administered the holy communion to upwards of 80 communicants.

Sunday evening divine service was performed by myself, and a sermon preached.

June 7th, left Wilmington for Fayetteville, and arrived the same day.

June 9th, evening service was performed by the Rev. H. M. Mason; after which I preached to an attentive audience.

June 10th, evening service by the Rev. Mr. Mason, and a sermon by myself.

June 11th, examined the candidates for confirmation, at the request of Mr. Mason; and after divine service by him in the evening, baptized one adult, confirmed six persons, and preached to a numerous congregation.

Sunday, June 12th, morning prayer was read by the Rev. Mr. H. Mason; after which I preached and administered the holy communion.

In the afternoon, the service was performed by the Rev. Mr. Mason; after which I baptized 3 infants, and preached.

June 14th, I returned to Raleigh.

As this concludes the tour of duty which ought to have been performed during the previous year, but was interrupted by an attack of sickness, I think it

right to notice it, that it may be referred to its proper place, in that estimate of the advancement of the church which this convention will feel itself bound to inquire into. In this inquiry it will not escape their notice, of what importance it is to the cause we have in hand, that the convention should not become stationary, but be transferred from place to place, according as it shall best subserve the general interests of the diocese. Of the propriety of this proceeding there can be no question, and all doubt of its advantage must be done away, by those proofs of the powerful and lasting effects which have been produced in favour of the church by the meeting of the convention in Washington last year; effects which are yet operating, and through the zeal and diligence of the clergyman intrusted with that particular charge, will continue to operate and to spread beyond the calculations even of the most sanguine friends of the church.

On the 17th of August I commenced my course of visits to the different congregations for the present conventional year, and proceeded to Williamsborough, in Granville county; where, being met by the Rev. Mr. Brainerd, the pastor of St. John's church in that place, divine service was performed on the 20th by him, and a sermon preached by myself.

Sunday, the 21st, morning prayer was offered up by the Rev. Mr. Brainerd, after which I preached and administered the holy communion. In the afternoon the usual service was performed, with a sermon, as in the morning. On both the days the weather was very unfavourable, so that the services were thinly attended. The interests of the church, however, there is good ground to believe, are improving. Since the convention which was held there in 1824, the attention of many has been awakened to the subject of religion generally, and to the doctrines of the church in particular; and notwithstanding the power of prejudice, the influence of a pre-occupied population, and the exertions put forth to withstand it, the truth is gradually prevailing.

My next appointment being in Warrenton on the 27th, I repaired to that place, and aided by the Rev. Mr. Brainerd, who has the charge also of the church there, the usual services were performed on Saturday forenoon, and a sermon preached to a small but attentive congregation.

Sunday, 28th, morning prayer was offered up to Almighty God by the Rev. Mr. Brainerd and a large congregation; after which I preached and administered the holy communion. In the afternoon the services were resumed to a yet numerous body of hearers and worshippers, and a sermon preached by myself.

In this place also, there is encouraging

evidence of religious improvement, and of increasing interest felt for the advancement of the church. For a long time the ark was upheld by a few hands, but they were firm and faithful: and though they are yet comparatively but a small number, it hath pleased God to add unto them; and as he hath begun the good work, we have the surest ground to believe that he will carry it on. From Warrenton I returned to Raleigh, and resumed my duties to the church there.

Having received information from the Rev. Mr. Brainerd, that the members and vestry of St. John's church, Williamsborough, were desirous that it should be regularly consecrated as an episcopal church; and having also received the requisite testimonials from the standing committee of this diocese, in favour of Mr. James H. Otey, a candidate for deacon's orders, and of the Rev. C. C. Brainerd, a candidate for priest's orders, I availed myself of the season, when several of the clergymen from the lower country were returning to their respective cures, and appointed the 16th of October for the performance of those sacred duties.

On Saturday, the 15th, accordingly I was met in Williamsborough by the Rev. Mr. Green and the Rev. Mr. Brainerd; and after morning prayer by the Rev. Mr. Green, I confirmed two persons, and preached.

Sunday, October 16th, being the day appointed for the consecration of St. John's church, Williamsborough, and the necessary deeds being previously executed, that service was performed. After the second lesson I confirmed one person. Public prayer being ended, a sermon was preached by the Rev. Mr. Green; after which I admitted Mr. James H. Otey, a candidate in this diocese, into the holy order of deacons, and the Rev. Carolus C. Brainerd, a deacon, into the holy order of priests, the Rev. Messrs. Mason, Green, and Pierson assisting by imposition of hands; and then proceeded to administer the holy communion.

In the evening, divine service was performed by the Rev. Mr. Pierson, and a sermon preached by myself. Monday, the 17th, we took leave of each other, and of the hospitable inhabitants of Williamsborough, and set out for our respective destinations.

My attention was next directed to the churches in the western section of this diocese. On the 2d November accordingly I left Raleigh for Milton, and passing through Hillsborough, where I performed divine service and preached on the evening of the 3d, arrived there on the 4th.

On the 5th November I performed divine service, and preached in the forenoon and in the evening. Likewise on Sunday the 6th, the services were performed

twice; and in the forenoon, after the second lesson, I baptized one infant.

The situation of this little congregation is very precarious, and has recently been rendered more so, by the diversion of a part of their means into an opposite direction.

On the 7th I left Milton for Salisbury, where I arrived on the 10th, in time to attend a meeting of the vestry of St. Luke's church, convened to ascertain the ability and inclination of the congregation to employ a clergyman. For some years past this congregation, together with that of Christ church, Rowan, have been altogether dependent on occasional and uncertain services, the injurious consequences of which were beginning to be very visible. As, however, there could be no doubt of their joint ability to maintain a clergyman, and it was hoped the inclination was not wanting, my main object was, to bring them to act with union and effect for this so essential a purpose. Having ascertained that St. Luke's church was prepared to do their part, I left Salisbury for Christ church, where my appointments had previously been made for the 12th and 13th days of the month; and having been joined by the Rev. Mr. Wright, divine service was performed by him on the morning of the 12th; after the 2d lesson I baptized two children, and after service confirmed 13 persons; I then preached a sermon, and afterwards baptized another infant.

After the services of the day were over, the vestry were convened, and readily came to the resolution to unite with St. Luke's church, Salisbury, in calling and supporting a clergyman, and appointed a committee to arrange and conclude all necessary proceedings with the vestry of St. Luke's.

Sunday, November 13th, attended at Christ church for the duties of the day, and was there met by the Rev. Mr. Miller, from Burke county. I here preached, and administered the holy communion to 56 white, and three coloured communicants.

My next appointment being in Wadesborough, my course was directed thither through Salisbury, where I arrived on the 16th, attended by the Rev. Mr. Wright.

On the 17th, evening service was performed by Mr. Wright, and a sermon preached by myself.

On the 19th I baptized one infant, and afterwards preached a sermon to a very attentive little congregation. In the evening the services were resumed, and a sermon preached to a larger and equally attentive congregation.

Sunday, November 20th, after morning prayer by the Rev. Mr. Wright, I confirmed two white and one coloured persons, preached, and administered the holy communion to 16 communicants. In the evening the congregation was again con-

vened for divine service, after which I preached and catechised the children.

On the 24th I returned to Salisbury, and to my very great satisfaction found every thing properly arranged betwixt the vestries of Christ church and St. Luke's, and a call given to the Rev. Mr. Wright, who readily accepted it.

November 26th, morning prayers were read by the Rev. Mr. Wright, during which I baptized one infant, and afterwards preached to a small congregation of attentive people.

Sunday, the 27th, I baptized two infants. After the service I confirmed one person, preached, and administered the holy communion to 10 communicants.

In the evening divine service was performed by Mr. Wright, and a sermon preached by myself in the court-house, being more convenient to the inhabitants generally than the church, which is situated at the extreme end of the town.

During my visit to this place, an interference in appointments took place, which gave me the opportunity to press upon the members of the church the necessity, as well as the propriety, of providing a place of worship for themselves. And though the present building has been erected almost entirely at the expense of Episcopalians, yet as the ground was originally given for what is called a free church, and each denomination has an equal right to the use of it, I recommended to surrender it altogether, to submit to the loss, should the other denominations refuse a reasonable reimbursement, and rent some convenient place for present use, until they could provide the means of erecting a suitable building for themselves; and I have reason to believe that this, or such other course as will prevent all collision, will be pursued.

My next appointment being at St. Jude's, in the county of Orange, I took leave of the Rev. Mr. Wright and the brethren in Salisbury and its neighbourhood, and reached Mr. James Davis's on the 2d December.

On the 3d, met at St. Jude's, but owing to the wetness and coldness of the day, only 10 people attended. With these, however, I engaged in the worship of God, and preached in the school-house adjoining, which afforded the accommodation of a good fire.

Sunday, December 4th, attended at St. Jude's again, performed divine service and preached to a full house; but few of the people, however, have any knowledge of, or feel any interest in the church. From hence I returned through Hillsborough to Raleigh, where I arrived on the 7th.

My attention was next directed to the churches in Fayetteville and Wilmington. And as the congregation in the former

place had been dependent on occasional visits from myself and others of the clergy for the administration of the higher ordinances of religion for upwards of a year, occasion was taken to remedy this inconvenience, by admitting their pastor, the Rev. Henry M. Mason, deacon, who had now arrived to the proper age, to the order of priests. Having, therefore, received the necessary testimonials in favour of Mr. Mason from the standing committee, I appointed Sunday, the 12th of February, for the performance of that duty. I left Raleigh accordingly, and was met on the 10th by the Rev. Mr. Empie, and subsequently by the Rev. Mr. Richard S. Mason.

On the evening of the 11th, divine service was performed by the Rev. Mr. Henry M. Mason, and a sermon preached by myself.

Sunday, February 12th, morning prayer was offered up by the Rev. Mr. Empie and a numerous congregation, and a sermon preached by myself; after which the Rev. Mr. Henry M. Mason, deacon, was presented by the Rev. Mr. Empie, and by me admitted to the holy order of priests, the Rev. Mr. Empie and the Rev. Mr. Richard S. Mason assisting in the imposition of hands, and in the administration of the holy communion, which followed.

Monday, the 15th, evening service was performed by the Rev. Richard S. Mason, and a sermon preached by myself.

Having spent some days with the members of this congregation, and ascertained to my great satisfaction that they had recovered from the shock recently sustained, and that increasing regard subsisted between them and their pastor, I left them on the 15th for Wilmington, where I arrived the same day.

On the 16th I performed divine service in the evening, and preached to a numerous assembly, giving notice that the same services would be performed every evening for the rest of the week, which was accordingly complied with, and the church well attended.

Mr. Empie having travelled in a private conveyance, did not arrive until Friday night; my previous acquaintance, however, with the members of the church, enabled me to occupy my time both agreeably and profitably I trust, in private intercourse with them; from which I ascertained the high regard they entertain for their pastor, and the evident improvement which is taking place in this large body of Episcopalians, in favour of the distinctive principles of the church, and of the vital doctrines of the Gospel.

Sunday, February 19th, divine service was performed in the forenoon by the Rev. Mr. Empie; after which I preached and administered the holy communion.

In the evening, prayers were read, and

a sermon preached by myself; and both in the morning and evening the services were performed to a numerous, attentive, and devout body of worshippers.

On the 21st I left Wilmington for Fayetteville, and on Wednesday forenoon performed divine service in the church there; after which the Rev. H. M. Mason delivered a lecture to a small collection of the members of the church. In the evening divine service was performed by Mr. Mason, after which I preached to a pretty numerous congregation; and the next day returned home.

Having the eastern section of the diocese yet to attend to, the necessary notices were forwarded to the different clergymen; and on the 27th March I left Raleigh for Newbern.

On the evening of the 28th, I preached in Waynesborough to a small collection of people in a private house. There is, however, little or no hope that the interests of the church can be maintained in this place, or the congregation once organized kept alive. There are a few sufficiently friendly towards the church to give it their countenance and help, but too few to bear the weight of regular services, and with no prospect of adjoining congregations being formed to take part of the burden.

My next appointment was in Kingston, where being met by the Rev. Richard S. Mason, divine service was performed by him in the evening, and a sermon preached by myself in the court-house, to a respectable assembly of the inhabitants and vicinage. From the same causes, the prospects of the church in this place are nearly as dark as in Waynesborough. The intention, at one time pretty sanguinely entertained, of erecting a building to be used as a place of worship, has died away; while both the ability and the inclination to provide for its being regularly occupied, has declined so as to present but little hope of being shortly revived.

On the 30th I reached Newbern, and preached to a numerous and attentive congregation.

Sunday, April the 2d, I preached morning and afternoon, and catechised the children.

A very severe attack of the prevailing influenza put a stop to my farther public services in this congregation, as well as to those private interviews with the members of the church, which always yield me great satisfaction. I have reason, however, to believe, that the state of the congregation is progressively prosperous, that the distinctive principles of the church are cherished, and the interests of pure and undefiled religion are advancing.

Believing that I could bear the fatigue of the journey, I left Newbern on Friday the 7th, and arrived in Washington in the

evening, accompanied by the Rev. Mr. Pierson.

On the following evening, divine service was performed in St. Peter's church by the Rev. Mr. Pierson, after which I preached to a numerous and attentive congregation.

Sunday, April the 9th, I administered the apostolic rite of confirmation to 17 persons, and preached a sermon.

An appointment being made for afternoon service at Zion chapel, I confirmed there 14 persons, preached to a very full congregation, and administered the holy communion.

On the 10th of April I visited Trinity chapel, preached, and administered the holy communion. From Trinity I proceeded to Greenville, where a congregation has been organized through the zeal and diligence of the Rev. Mr. Pierson, and where I preached in the academy on the 11th and 12th. The congregation was numerous and attentive; and though the number of the members and friends of the church is not great, they are zealously engaged to promote the cause they have undertaken.

Returning to Washington, I again officiated there on the evening of the 13th, divine service being performed by the Rev. Mr. Avery, who met me in this place in order to assist in the duties to be performed in the remaining congregations in Beaufort county.

My previous appointment at Zion chapel for the forenoon of the 14th being interrupted by the wetness of the day, I proceeded to Bath, and on Saturday the 15th, consecrated the old episcopal church in that place, erected in the year 1734, and now put in complete repair, to the service of Almighty God, by the name of St. Thomas's Church.

I here confirmed six persons, preached, and administered the holy communion. These services were attended by a large collection of people, who manifested a suitable degree of seriousness, and appeared to be favourably impressed by the solemn and appropriate character which distinguishes them.

In the afternoon I left Bath, accompanied by the Rev. Messrs. Avery and Pierson, for Durham's Creek, where my next appointment was made; and having seen the necessary deeds executed, I proceeded, on Sunday the 16th, to consecrate and set apart to the services of Almighty God, and to the use of the Protestant Episcopal Church, the new building there erected, by the name of St. John's Church. Twelve persons were here confirmed, a sermon preached by myself, and the holy communion administered.

The services were attended by more persons than the building could contain, which, though fully sufficient for ordi-

nary occasions, appropriately fitted up, and neatly finished, could not be expected to furnish accommodation to such numbers as the particular occasion drew forth.

In the formation of this congregation, and the erection of this building, with the provision the members have made for monthly services, we have a speaking proof of the zeal and diligence with which the influence of the last convention on the interests of true religion has been kept alive and improved by the indefatigable labours of the pastor of that parish. And it is to myself a most encouraging circumstance, that where the distinctive character of the church, and its special purpose in the plan of our salvation by the Lord Jesus Christ, was first announced, the effect has been so conclusively in favour of those scriptural and primitive and irrefragable principles on which we are built; as I trust it will also be to you all, my brethren, on a nearer consideration of the effect produced throughout the diocese.

Having performed the duties required at this place greatly to my satisfaction, and to the advantage of all interested, the Rev. Mr. Avery and myself returned to Bath in the evening, and the next morning set out for Edenton, where we arrived on Tuesday.

Wednesday, the 19th, divine service was performed in the evening by the Rev. Mr. Avery, and a sermon preached by myself. The same services were repeated on Thursday evening, and on both occasions to a numerous congregation for week days.

A congregation having been organized at Elizabeth City by the exertions of the Rev. Mr. Avery, my attention was next called to that place, which I reached on Friday evening; and on Saturday morning, after divine service by the Rev. Mr. Avery, during which I baptized one infant, I confirmed seven persons, and preached. In the evening these services were repeated in the court-house, to very respectable congregations.

Sunday, the 23d, morning prayer was offered up by the Rev. Mr. Avery, and devoutly joined in by the members of the church; after which I preached to a full house, and administered the holy communion to nine communicants. In the evening prayers were again read by Mr. Avery, and a sermon preached by myself.

Here also, my brethren, we have cause of mutual congratulation and thankfulness. The church organized in this place, is respectable both for its numbers and the earnestness with which they are engaged to promote the Redeemer's kingdom. Funds are provided amply sufficient for the erection of a suitable place of worship, and they are provided with a clergyman in the recent ordination of Mr. Wiley to the ministry, under whose labours, I

trust, they will not only be established, but, by the blessing of God, increased and extended.

On my return to Edenton the next day, the request of some of the inhabitants of Hertford was complied with, and divine service performed, and a sermon preached to a pretty numerous assembly in the Baptist meeting-house.

Wednesday, the 26th, I preached in Edenton to a large congregation.

Saturday, the 29th, I confirmed two persons, and preached to a still larger congregation than before.

Having received the necessary testimonials from the standing committee of the diocese in favour of Mr. Philip B. Wiley, a candidate for the ministry, and Sunday, the 30th of April, being the day appointed for his ordination, after morning prayer by the Rev. Mr. Avery, and a sermon by the Rev. Mr. Pierson, Mr. Wiley was presented by the Rev. Mr. Avery, and by me admitted into the holy order of deacons, in St. Paul's church, Edenton; after which the holy communion was administered. In the afternoon, prayers were read by the Rev. Mr. Pierson, and a sermon preached by the Rev. Mr. Wiley. In the evening, Mr. Wiley read prayers, and a sermon was preached by myself. These services were performed to full and most attentive congregations; and all that has come within my observation on this visit to Edenton, furnishes good grounds for the encouraging hope, that the interests of religion are advancing with the increase of its power in the hearts and over the lives of the members of the church.

Having finished the duties required in this place, I took my leave of the affectionate brethren, and on Monday, the 1st May, proceeded to Windsor, where I performed divine service and preached in the afternoon to a large collection of the inhabitants and neighbourhood in the court-house, and from the number of Prayer Books and the readiness with which the service was joined in, I am encouraged to hope, that the day is not far distant when a congregation in Windsor will be added to our number.

From Windsor I proceeded through Tarborough, where I performed divine service and preached to a small collection of people on the evening of the 3d, and reached Raleigh on the 5th.

The congregations in Orange county, under the care of the Rev. Mr. Green, remaining to be visited, I left Raleigh on the 12th May, on that duty; and on Saturday, the 13th, performed divine service and preached in the building lately erected by Duncan Cameron, Esq., in the vicinity of his own residence, as a place of public worship. The house is yet unfinished, but will in due time be suitably accommodated for its appropriate uses,

and will be both a handsome and commodious building, affording to the neighbourhood means and opportunity for religious services, of which they were much in want.

On Sunday, the 14th, I officiated at St. Mary's chapel, confirmed four persons, and preached to a full congregation. In the evening, the services were performed in Hillsborough, in the female academy in that place.

Having thus completed the visitation of the diocese, it remains that I lay before this convention such other information as is necessary to give a correct view of the state of the diocese, and to enable it to adopt such measures as shall best promote those great interests which are committed to the wisdom and discretion of this body.

Two changes have taken place in the former location of the clergy. The Rev. Mr. Green has removed from the charge of the congregations in Williamsborough and Warrenton, and is now settled in Hillsborough, in charge of the congregation recently organized in that place, of that at St. Mary's chapel, and at Mr. Cameron's. His place has been supplied by the Rev. C. C. Brainerd, who continues in charge of St. John's and Emmanuel churches, in Granville and Warren. The Rev. Mr. Wright has removed from Wadesborough, and is now settled in charge of the congregation in Salisbury, and of Christ church, Rowan. His removal has not yet, to my regret, been supplied to the very interesting little congregation of Calvary church, Wadesborough; so that they are altogether dependent on the occasional services they may receive from the affectionate interest felt for them by their late pastor, and the Rev. Mr. Hatheway, of Cheraw, South Carolina. These changes of situation have both been made with my entire approbation, and chiefly with a view to the general interests of the diocese; and there is good ground to hope, that, under the divine blessing, they will both be eminently conducive to that end. They are both stations of great importance, and will, I doubt not, call forth that zeal and diligence in their several occupants, which shall fulfil the just and reasonable expectations of their respective charges, and of the diocese at large.

Two of the candidates for the ministry in this diocese have removed into other dioceses; Mr. John Davis into the diocese of Pennsylvania, and Mr. Alexander Norris into the diocese of Ohio.

The Rev. Mr. Elijah Brainerd, of Vermont, has been received into this diocese, under letters dimissory from the bishop of the eastern diocese, and is authorized by me to officiate in such places as his age and infirmities, and the duties required of him by the school established by his family in Warrenton, will enable him to serve.

The Rev. Mr. James Otey has removed into the state of Tennessee, he having been ordained with the knowledge that such was his intention.

It will not escape the observation of the convention, that the congregations in Burke and Lincoln visited last year, have not been included in the range of my labours for the present year. They were omitted, partly from the impossibility of so dividing my time as to give such distant places any profitable portion of it, but more from having ascertained by correspondence that the prospect of usefulness was too dark, particularly in Lincoln, to justify the sacrifice I must have made of time and labour, anxiously wished for in other directions. If our prospects in that direction are again to revive, it must be by missionary labour. The effect produced by occasional services soon wears out, and where the interval between is distant, no safe calculation can be made of any permanent advantage.

From the whole, however, it will appear, I trust, that the interests of the church are advancing with an accelerated progress, and with them, the inseparable interests of our holy religion. Three new congregations are added to our number. Three churches have been consecrated to the service of Almighty God, one of them a new building. Four ordinations have taken place, two deacons and two priests. The close of the conventional year finds us, through the goodness of God, in perfect harmony and union; and we have but to cast our eyes to the building in which we are assembled, to realize "the good hand of our God upon us for good;" to cause our hearts to dilate with gratitude and praise to him who, in the providence of his overruling government, hath prospered the endeavours and made fruitful the labours of his servants; and to strengthen and encourage us to persevere in carrying on the holy cause committed to our trust, and to promote and forward it, to the extent of the ability God hath given us.

In the performance of my episcopal duties since the last convention, I have travelled 2218 miles, preached 90 times, and (including those during the convention) confirmed 191 persons.

Having thus laid before you, my reverend and lay brethren, those details which my duty requires, I trust it will not be considered improper on my part, to request your particular attention to the financial concerns of the diocese. The period is not distant, if indeed it is not already come, when the increasing labours of the episcopate cannot be performed within the six months allotted to them; neither cannot it be far distant, when the congregation which at present employs and compensates half my time, will feel, beyond bearing much longer,

the unprofitable nature of those broken and divided services which my almost exclusive occupation with the affairs of the diocese compel me to render to them. They have hitherto borne with great patience the nearly entire privation of all other services from me beyond the public services of the Sabbath: but they ought not to be required to continue under so very great a sacrifice of the most profitable part of ministerial duty. With another year the last instalment of the subscription to the Episcopal Fund will be on demand, and the unexpended surplus only will be available as a permanent fund. Under these circumstances, and the failure in a great degree of the plan adopted at the last convention, it appears prudent at least, if not absolutely necessary, that the present convention should meet the emergency with such prospective measures as may, in a reasonable time, release the bishop from parochial charge, and enable him to give his undivided attention to the diocese.

Committing, then, to your most serious and affectionate consideration, the various interests which you are met to forward, I commend you to the guidance of that gracious Spirit from whom all good counsels do proceed, and to the protection of that ever-merciful God and Saviour, whose blessing alone can give a profitable issue to your consultations, and who has promised to be with his church even to the end of the world.

The parochial reports exhibit the following aggregate:—Baptisms 661, marriages 30, burials 120, communicants 685.

The following gentlemen were elected members of the standing committee for the ensuing year:—The Rev. Adam Empie, the Rev. Richard S. Mason; and Messrs. F. J. Hill, James S. Green, William H. Haywood.

The following gentlemen were elected delegates to the General Convention:—The Rev. John Avery, the Rev. Richard S. Mason, the Rev. William M. Green, the Rev. Henry M. Mason; and Messrs. Josiah Collins, Gavin Hogg, Jeremiah Lippett, Walker Anderson.

The Rev. Adam Empie, the Rev. John Avery, and Messrs. Duncan Cameron and Josiah Collins, were appointed trustees of the General Theological Seminary.

A resolution was offered to repeal the 8th article of the constitution of the church in this state, and to adopt the following in its stead:—"In all

matters which shall come before the convention, the clergy and laity shall deliberate in one body; and in voting, each member of the convention shall have one vote; but if, in any case, it be required by two members, the orders shall vote separately; and a concurrence in such case shall be necessary to make a decision."

A report was presented from the board of managers of the Missionary Society, in which they lament that they had been unable to procure a single well qualified missionary, although inquiries had been extended in every direction, and remuneration equal to 40 dollars per month offered.

A resolution of thanks was unanimously passed to the inhabitants of Hillsborough, "for their kind and hospitable entertainment of the members of the convention."

Before the convention adjourned, the bishop delivered his episcopal charge, which was directed to be read by the clergy to their several congregations. This charge will appear in our August number, there not being room for it in the present one.

The next convention is to be holden at Newbern, on Thursday the 17th of May, 1827.

For the Christian Journal.

The Word "Congregation."

Messrs. EDITORS,

IN some of our religious or ecclesiastical discussions, I think I have seen indications of an anxiety as to the meaning of the word "congregation," in our 19th Article. At this moment I do not recollect what argument precisely is built on that word, but I believe it relates to defining what the church is. I propose quoting the language of one of our Homilies on this point. The language of the Article is as follows:—"The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

From other parts of the Prayer Book, it is evident what is meant by the "Sa-

craments being *duly* ministered." For—in the Litany we read of "bishops, priests, and deacons"—in the preface to the Ordinal we are assured, that "these three orders have existed from the apostles' time"—in the Ordinal itself we find that priests and deacons must be ordained by bishops—in the Communion Service we are told that a priest (thus ordained) must consecrate the elements and do other functions—and in the Baptismal Office we learn that that rite must be performed by a minister, or as he is also termed, a "lawful minister," that is, lawful according to the legislation of the Episcopal Church. In all *these* particulars no candid mind can doubt for a moment the true meaning of the 19th Article.

With these fundamental points settled, the word "congregation" ought to be plain enough: it means a body of Christians among whom the pure word is preached and the sacraments are thus administered.

Reading lately the Homily on Contention, I observed this remarkable definition—"the church of Christ, which is a CONGREGATION OR UNITY TOGETHER, and not a division." It would seem therefore that our early reformers, in defining the word "congregation" as synonymous with church, had their eye more on the preposition or particle *con*, than on the (unused) verb *grego*—they insisted more on the members of the church being *one*, than on their being a *collection* of Christians. This fact, I think, throws much light on the due interpretation of the Article mentioned.

The Homily quoted belongs to the first book, and was set forth in the reign of Edward VI., before there were any sects among the English Protestants. Its immediate object was to persuade the remaining Papists to acquiesce in an entire brotherly union with the Protestants; and its great argument is, that Christian charity is an essential feature of the church. Alas, in *our day*, we could not argue as the Homily does (for all Christians to be one body) without being accused of a *want* of charity—It proceeds thus:—

"St. Paul could not abide to hear

among the Corinthians these words of discord or dissention, *I hold of Paul, I of Cephas, and I of Apollos*: what would he then say if he heard these words of contention, which be now almost in every man's mouth? He is a Pharisee, he is a Gospeller, he is of the new sort, he is of the old faith, he is a new-broached brother, he is a good catholic father, he is a Papist, he is an heretic. O how the church is divided! O how the cities be cut and mangled! O how the coat of Christ, that was without seam, is all rent and torn! O body mystical of Christ, where is that holy and happy unity, out of the which whosoever is, he is not in Christ? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joined to Christ our Head, except we be glued with concord and charity one to another. For he that is not of this unity is not of **THE CHURCH OF CHRIST, WHICH IS A CONGREGATION OR UNITY TOGETHER, AND NOT A DIVISION.**"—"There is, saith he, but one body, of the which he can be no lively member, that is at variance with the other members. There is one Spirit, which joineth and knitteth all things in one. And how can this one Spirit reign in us, when we among ourselves be divided? There is but one faith; and how can we then say, he is of the old faith, and he is of the new faith? There is but one baptism; and then shall not all they which be baptized be one? Contention causeth division, wherefore it ought not to be among Christians, whom one faith and baptism joineth in an unity." Very wholesome was this advice, and would to God that certain Protestants had not imitated the Papists in despising it!

But while charity is the main object of this Homily, it is evident, I think, that it furnishes the definition of the primitive English reformers of the word "congregation." If so, let it not be forgotten that our 19th Article does not allude to a mere *association* of Christians, as constituting the church,—but to Christians strictly and properly in an "unity together."

Yours very humbly, Messrs. Editors,
HOMILIARIUS.

For the Christian Journal.

NO. I.

Clerical Responsibilities.

THE clergyman is most happy that is actively engaged in the various duties of his parish; and that congregation may reasonably expect to be most blessed by divine grace, who can look up to him for spiritual advice, and who maintain the most strenuous endeavours to walk with Christian circumspection.

Look round for the truth of this assertion among the flocks which Christ has left to be fed. The conspicuous features of their character will be readily perceived. Here and there over the wide wilderness there is discernible the good shepherd and his flock: he gathers them tenderly to the fold for slumber and repose; again he calls them forth to green pastures; is careful and active to protect them from every danger; he intercepts the destroying enemy with instant haste; he breaks the fury of the prowling and ravenous wolf; he leads from pasture to pasture his harmless charge—to cool shades and shelter in summer, and to refreshing waters to slake their thirst; and in winter he contrives a commodious retreat to protect them from the rude impending blast: and so it is with the flock of Christ. He has opened unto them the way of salvation, he slakes their thirst with living waters, he satisfies all their hungering and thirsting after righteousness, and feeds them with the bread of life.

Now there are in the labours of pastors numerous privations, disappointment and trouble, as well as many pleasing and comfortable moments. He takes up the cross of Christ and walks the rounds of his daily visits. He is, or should be, the constant companion of the sick and the dying; so that even in this life he may be said to walk through the "valley of the shadow of death." His duty is to comfort them that mourn, to pray with and support the weary and the heavy laden, to point out to them the full import of the Saviour's words, "take my yoke upon you and learn of me;" and again the admonition is followed by the pro-

mise, "ye shall find rest unto your souls." In this manner he goes on encouraged and rejoicing in hope. On the contrary, his difficulties are the unbending pride of human nature, by which sin is entwined so firmly around the heart, that it is absolutely requisite for nothing less than the power of God to interpose; and for which we can only importune by assiduous prayer; but "the Spirit also helpeth our infirmities," and "maketh intercession for us with groanings which cannot be uttered." Self-righteousness is the last spark of our evil nature to be rooted out, and this is the great enemy to our spiritual comfort, which the diligent pastor is ever engaged in detecting. But the wound must be probed, and the deleterious arrow extracted reeking from the core of unrenewed sinful nature; the contaminated and poisonous shaft of the adversary must be extracted, before the soul, disenthralled from sin, can fly to the pure and holy Jesus, and claim to be admitted into the company of the just made perfect.

But I will unfold the parish manuscript, and set forth more particularly by example the diversities of character and situations.

I knew a clergyman who endeavoured to be useful to his fellow-creatures, and serviceable to his divine Master. He was dutiful and active in all the calls of his office: he visited his parishioners; he entered into their spiritual wants; he encouraged them to open to him freely their minds on the subject of religion; and when he found them deficient in these matters, he was ready to give information and to instruct them in all the various duties of a Christian. Thus did the pastoral charge open to him a constant routine of happiness. It was apparently his meat and his drink to do the will of his heavenly Father, and to spread their wants before the throne of grace; as also to show his cheerfulness in performing every exercise of his office.

How transporting will be the prospects of such a watchful shepherd in the great day of retribution! He will rise from his tomb in peaceful tranquillity, at that awful time when the last trumpet shall sound. The happy spirit

of some immortal being shall proclaim in the courts of heaven, "This is he who taught me my duty in religion; I am indebted to him for my first lesson in things which pertain to my immortal welfare." The reward of the blessed will rest upon him, and he will receive the plaudit of his Saviour—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

On the other hand, behold some unhappy sinner advancing before the tribunal of heaven, and when the sentence of condemnation shall be pronounced, will charge the ruin of his soul on the pastor to whom its care had been intrusted! Blessed Saviour, can it be thus? To use the language of a pious and eminent bishop, "May the condemned sinner say—I acknowledge that I have transgressed thy righteous laws; but, oh merciful God! my earthly pastor led me astray. At the time in which I violated thy precepts, he proclaimed peace in my ears, and I believed his report. He sanctioned my aberrations by his own practices; and to him, in the face of an assembled universe, I charge the destruction of my precious soul. How dreadful," he continues in the same solemn strain, "will be the state of that clergyman, who, after having undertaken the superintendence of a congregation, withholds his pastoral attention, and permits the people intrusted to his care not only to wander from the path of duty, but to plunge into destruction! What will be his situation at that moment in which the angel shall swear that time shall be no more—at that moment when the earth and the sea shall give up their dead—at that moment when every mortal, from Adam to his last born son, shall stand naked and defenceless before God? What, I ask you, will be the condition of a slothful wicked clergyman at that tremendous hour?"

Appalling indeed is the thought! how awfully responsible the duty! The sentinel is stationed on the watchtower, or battlements, to give the alarm when an enemy approaches; so is Zion's watchman stationed on the heights to ward off impending danger. He is constantly vigilant to discover the wily arts and devices of the adver-

sary. He wields the sword of defence furnished by the great Captain of his salvation; he confesses the faith of Christ crucified; he fights manfully under his banner against the world and the flesh. Rectors should be pastors, watch over their flocks, and visit from house to house. The wise physician does not think it sufficient to give general rules for preserving and restoring health, but visits the sick individually, learns the particular case of every patient, and prescribes such remedies as each requires. So must the minister of Christ; as far as in him lies, he should make himself acquainted with the religious state of every individual that belongs to his charge, and watch with the anxiety of the sentinel.

Such a clergyman there is to be found: when called upon to supply his pastoral duties, his cheerfulness manifests to all around him it is his pleasure to comply with all reasonable or requisite demands. He is no flincher from duty. Does the stranger, the widow, or the fatherless, seek for help at his hands, or for counsel? they are instantly afforded. Does the mourner require consolation? it is readily given. "Instant in season, out of season," do his parishioners appear to want encouragement, or are they at all remiss in communicating? he endeavours by gentle means to persuade them to open their minds—to ask questions out of parts of the Bible not perfectly understood; and even affords them an opportunity to comment and obtain explanations of the previous discourses that have been delivered. By these visits and these conversations much good usually results, or at least the field of his usefulness is thereby the more extended. Although preaching is unquestionably an indispensable part of the clergyman's business, and public worship enjoined on all as a duty which is owed to God, yet it must be admitted that there are other duties of the parish minister not less important or indispensable. The spiritual interests of the flock must be constantly preserved; there must be an active zeal felt for the cause of Christ and for the general welfare of religion; the good seed must

be sown and cultivated, and the riches of free grace disseminated and kept alive in the heart by the Holy Ghost "giving us a good will, and working with us when we have that good will."

For the Christian Journal.

General Theological Seminary.

MR. EDITOR,

THE communication of your correspondent W. B. in the June number of the Journal, on the subject of the Theological Seminary, gave rise in my mind to a train of reflections on the best mode of sustaining that highly important institution. It is literally true, as is intimated by W. B., that too much dependence has hitherto been placed upon the contributions of the wealthy, while the comparative mites of the comparatively poor have been unsought, and consequently unobtained. Now, Mr. Editor, it is a fact which admits of no dispute, that other denominations produce the most astonishing results by the reversion of the rule which appears heretofore to have governed in relation to that institution—results which are astonishing, not merely as it respects the amount of funds obtained, but also as it regards the vast aggregate of personal interest and consequent effort which they bring to bear upon any given object.

Now, Sir, it appears to me that a prominent defect in our system is, that sufficient pains have not been taken to interest the *great mass* of our people in the institutions of our church;—men of small means, occupying comparatively humble stations in society—but men generally of sound and practical judgment, enlarged and liberal views; and what they lack in wealth, they make up in personal exertion. This is the class of men most to be depended upon. Sorry am I to say, Sir, that this fact appears to be of quite recent discovery in our church. The wealthy, the exalted in society and station have been looked to as the *only* dependence—while such men as I before described, have not been sufficiently encouraged and appreciated.

As a proof, Sir, of what a few spirited individuals can effect, look at the

rise, progress, and present condition of St. Thomas' church. Here was an herculean, and-to the timid and spiritless, a hopeless project, undertaker, and through every possible difficulty conducted to a most successful issue.—These gentlemen had the good sense to foresee the time when the spot they selected for their building would stand unrivalled for the superior excellence of its location; and so foreseeing, they proceeded with a spirit, an energy, and generous confidence in their success, for which, from my soul, I admire them. These men, if I am rightly informed, were not wealthy; but they were rich in those excellent qualities which I believe abound in the members of our church, if opportunity were allowed for their exhibition. Again too, a few other generous spirits of that congregation, following the noble example of the congregation of Claremont, have originated a scholarship society under the most favourable auspices; thus taking the lead of old-established and wealthy congregations.

Seeing that these things are so; and seeing too—and I make the remark with unfeigned regret—that our Theological Seminary is greatly in want of more efficient support; I take the liberty to suggest to those who exercise its authority, that every possible exertion be made to set on foot a scholarship society, or a society for the general purposes of the institution, in every parish throughout our country where it can be done. Let the trustees of the seminary digest a proper form of constitution for such a society, and let it, accompanied by a suitable circular letter, be forwarded free of expense to the clergyman of each parish—earnestly desiring him to convene *all* the males of proper age in his congregation, (not the wealthy *only*—for that would ensure the failure of the scheme,) before whom this letter and constitution shall be read, accompanied by such remarks as would excite their zeal and ensure their efforts. Now, Sir, let us suppose that one hundred such societies could be formed, who would for twenty years to come pay into the general fund of the seminary only \$50 each per annum, and the aggregate would be

\$60,000, and an increase in proportion for a greater number of societies, or a greater amount of contribution from each; and this too without interfering with the larger contributions of generous individuals. Let the experiment be fairly and zealously made—the result cannot be doubtful. If this or a similar plan be not adopted and vigorously prosecuted, our seminary will never acquire that vigorous maturity which the true interest of the church requires.

Too much praise cannot be given to those of the professors who have gratuitously rendered their services; and I doubt not their willingness to continue those services while the funds of the seminary are so utterly inadequate to their compensation. But it cannot with propriety, nor must it be expected of them, that they or their successors should always do so. It behoves the trustees to make a vigorous effort to produce a different state of things, and it behoves the members of the church to give good heed to their appeal.

D.

Anecdote.

WE extract the following anecdote from the Church Register, a valuable paper lately established at Philadelphia. The occurrences took place many years ago in the public prison of that city.

“The following ‘anecdote,’ related by one of the acting committee, exhibits at once the dispositions of the jailer, and a specimen of the arts to which he resorted for deterring the members of that body from the discharge of their duties. The gentleman alluded to was a clergyman,* who, believing that benefit would result to the prisoners from an occasional sermon, called on the keeper to inform him of his intention to preach “on the following Sunday.” This proved most unwelcome intelligence to the keeper, who instantly declared that such a measure was not only fraught with peril to the person who might deliver the address, but would involve also the risk of the escape of all the criminals, and the consequent pillage or murder

* The late William Rogers, D. D.

of the citizens. To this the clergyman answered, that he did not anticipate such a result; and for himself, he did not apprehend even the slightest injury. Leaving, however, the keeper utterly unconvinced, he waited upon the sheriff, who, on being told what had passed, issued a written order to the jailer, to prepare for the intended religious service. At the appointed time the clergyman repaired to the prison, and was there received with a reserve bordering on incivility. The keeper reluctantly admitted him through the iron gate, to a platform at the top of the steps leading to the yard, where a loaded cannon was placed, and a man beside it with a lighted match. The motley concourse of prisoners was arranged in a solid column, extending to the greatest distance which the wall would allow, and in front of the instrument prepared for their destruction, in the event of the least commotion. This formidable apparatus failed to intimidate or obstruct the preacher, who discoursed to the unhappy multitude for almost an hour, not only unmolested, but, as he had reason to think, with advantage to his hearers, most of whom gave him their respectful attention, and all behaved with much greater decency than he expected. This sermon, it is asserted, was the first ever delivered to the whole of the prisoners in Philadelphia, and perhaps it preceded every attempt of the kind in any other city. Be that as it may, the duty in this case was performed under very extraordinary circumstances. Not long afterwards, when Bishop White, the president of the society, was about to officiate in the same prison, the keeper, with similar designs, very significantly advised him to leave his watch on the outside of the gateway, lest it should be purloined; but the intimation was disregarded, and the service administered without molestation."

For the Christian Journal.

Charleston Protestant Episcopal Sunday School Society.

THE seventh anniversary of this society was celebrated in St. Michael's church, Charleston, on Whitsun-Tues-

day, May 16, 1826. Evening prayer was read by the Rev. Dr. Gadsden, rector of St. Philip's church; and an appropriate address was delivered by the Rev. Dr. Dalcho, assistant minister of St. Michael's church.—There were more than 300 children present.

From the annual report of the board of managers made at this celebration, we make the following extracts:—

"To the zealous enterprise and exertions of one of the teachers during the past summer, is mainly to be ascribed the institution of a '*Juvenile Missionary Society*,' auxiliary to the '*Missionary Society composed of Young Men and others*.' It is distinctly understood, that this is a voluntary act of the children composing the Sunday schools in this city; and although alone not mighty in its operations, yet promises, in union with other societies, essential aid in the promulgation of that Gospel, in whose principles and precepts they are nourished. If institutions of this nature were organized by the various Sunday schools of the church throughout this country, how flourishing would be the fields of missionary labour! The small appropriation of only six cents a month, or even a-year, would annually produce a sum adequate to the supply of those places with the knowledge of salvation, which are now a moral waste; like numerous rivulets, they would water and fertilize the land, and cause it to flourish and blossom as the rose. From this little auxiliary to missions already has the sum of 120 dollars been raised. If the wealthy and charitable of our communion would make this one of the channels of their munificence, how strengthening would it be to the efforts of these little Christians, who have thus manifested their interest in the advancement of the Redeemer's kingdom."

"In conclusion, the board would proceed to observe, that if a general union of the Sunday schools of the Episcopal churches throughout the United States could be formed, great would be the benefit derived. Union, strength, vigour, would be imparted to the whole body; and thus would the ties of that sacred bond of unity which characterizes the church, be still more strengthened. The practicability of this plan has been already tested, by the establishment of the American Sunday School Union Society. It is an old, but nevertheless a true adage, that 'union is strength;' and if measures to this effect were adopted at the meeting of the General Convention ensuing, great advantages would result. A periodical work, for example, might be established, under the control of a committee appointed by the Sunday schools of the church or

its representatives. Lastly, the board embrace the opportunity of returning their unfeigned thanks to the ladies and gentlemen, teachers of the Sunday school, for their perseverance in their laborious duties, and commend them to the blessing of Him 'without whom nothing is strong, nothing is holy.' "

We have neither room nor time at present to notice the excellent address of Dr. Dalcho, but in a future number due attention shall be paid it.

For the Christian Journal.

Offices of the Minister of Religion.

THE following pleasing view of the various offices of the minister of religion, is extracted from a charge delivered by the bishop of Bath and Wells, at the primary visitation of his diocese in 1825.

"Such then, my reverend brethren, are my sincere and matured opinions respecting the appropriate duties of the clergy in this our day. Your lot is cast on times of trial. You have, however, one thing alone to look to—the straight-forward path of duty. Then, truly ennobling and godlike is the office to which you have dedicated your lives and ministry. It was the office of the great Saviour of the world. The ties which bind the pastor to his people are of a sacred and a hallowed nature. The connexion between them begins at their birth, and ends but with their death. Before they know what is done for them, they are initiated by him into the fold of Christ; are thus made the children of God, and may become inheritors of the kingdom of heaven. As their reason expands, his care of them grows with their growth; instructs the child, and forms the future man. From his hands they afterwards receive the tenderest of human connexions, sanctioned by all the ceremonies of religion. Through life his precepts tell them what they should do; whilst his example shows them how it may be done. And when at length, as all things must, their years are drawing to a close, when the soul is fleeing away to him who gave it, then the messenger of the Gospel attends with healing on his wings; commemorates with them the last supper

of our Lord, and offers up the dying prayer of penitence and hope. Nor does his mournful office end here: when earth is to be returned to earth, and dust to dust, the minister accompanies their remains to the last receptacle of all the living, and repeats over them the sublime service of our church, in sure and certain hope of the resurrection to eternal life."

For the Christian Journal.

The Rev. Dr. Pénéveyre.

THIS gentleman, a native of Switzerland, and for more than ten years rector of the church Du St. Esprit in this city, recently departed for his native land—retiring from the church, and leaving the country with the best affections and warmest wishes of all who had the pleasure of his acquaintance. He had particularly endeared himself to his brethren of the clergy, and to his diocesan, who, we are informed, gave him a full and affectionate testimonial, a copy of which we had hoped to have procured for insertion in the Journal, but are for the present prevented by its being mislaid. In our last number, page 190, is inserted a list of valuable books given by him to the General Theological Seminary, thus evincing his warm affection for the institutions of the church to which he belongs. The Sunday before his departure, the bishop held a confirmation in the church Du St. Esprit, when Dr. Pénéveyre delivered to a large congregation, a farewell sermon. After service, the vestry assembled, and presented to him a handsome piece of plate, with a letter in French, of which the following is a translation:—

"REV. AND DEAR SIR,

"As we are soon to part with you, perhaps for ever, we have now assembled to present to you a pledge of our affection and respect. The sacred ministry which you have so long and so faithfully exercised among us, the divine truths and evangelical morality which you have preached with so much fervour and zeal, and your social virtues as a man and a citizen, have entitled you to our esteem and gratitude."

"We pray you, sir, to receive this token of the sincerity of our sentiments, and to accept our best wishes for your future prosperity. May propitious winds and seas soon waft you to those distant shores to which you are hastening! May the Almighty restore you in safety to your native land; and may you long enjoy health, repose, and happiness, in the midst of your family and friends!

"In bidding you farewell, permit us to express the hope, that this separation may not be the end of our intercourse. It will be a source of great gratification to us, to hear often of your welfare, and to know that we continue to be honoured with your friendship, and remembered in your prayers."

Translation of Dr. Péneveyre's answer:—

"GENTLEMEN,

"I am deeply sensible of this new proof of your attention, and cannot find language to express the feelings which press upon my heart. Let your kindness supply my deficiency.

"The valuable gift which you now offer me, can add nothing to the gratitude which I shall always feel for the testimonies of good will, affection, and indulgence, which you have lavished upon me, during all the time of my residence among you. It can add nothing, I say, to my gratitude, for it is already unbounded—but it increases the regret with which I leave you.

"It has pleased the supreme Disposer of events that we should separate; and we ought to believe it to be for good, since my retirement will enable you to provide the church with another pastor, more capable of promoting its edification and prosperity.

"I receive this elegant present as a mark of your approbation; and it will prove to my countrymen, to whom I shall be proud to show it, that worth and talents are sure to be valued and cherished among you, since my poor merits and feeble powers have been so liberally rewarded.

"The desire you express to hear often from me, imposes on me the duty, and it will always be my wish

to maintain with you a friendly correspondence.

"Believe me, gentlemen, I will never forget you—while the breath of life remains, I will never cease to think of you, and to pray God to shed his most precious blessings, both spiritual and temporal, on you and your families, and on the church you represent. Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and preserve you in happiness for ever."

For the Christian Journal.

Abstract of the Journal of the Proceedings of the Fourth Convention of the Protestant Episcopal Church in the State of Georgia; held in the Parish of Christ Church, Macon, on the 24th and 25th of April, 1826.

THE convention was opened by morning prayer, conducted by the Rev. Abiel Carter, rector of Christ church, Savannah; and a sermon by the Rev. Hugh Smith, rector of St. Paul's church, Augusta. It was attended by the Right Rev. Bishop Bowen, having the provisional charge of the diocese, and three clerical and five lay members. Mr. G. McLaughlin was elected secretary, and Dr. J. B. Read treasurer.

The bishop delivered to the convention the following address:—

My Brethren of the Clergy and of the Laity,

Although the provisions of the canon, by which it is made the duty of the bishop, at every annual convention, to deliver an address, stating his peculiar official transactions, and the occurrences which have taken place within the preceding year, affecting the condition of the churches over which he presides, can scarcely be considered to embrace a case like that of the imperfect diocesan relations which we reciprocally sustain; yet it may be proper, that even the little which circumstances have admitted of my having to communicate, in conformity with the spirit and design of the canon, should, on this occasion, be stated and recorded. You are aware of the obstacles which make my being occupied among you more frequently, and to a greater extent, in co-operation with the excellent and highly esteemed ministers to whom Providence has assigned this as the scene of their usefulness—that

which I must in vain desire—and are prepared to expect no report of services proper to the office which I here provisionally bear, calculated, in any considerable degree, either to inform or to interest you.

At an early period after your last meeting in convention, the certificate required by the 7th canon of our church was addressed to me by your standing committee in behalf of Mr. Henry Hood, desiring to be received and registered as a candidate for holy orders. Mr. Hood was accordingly so received and registered; but subsequently removing to the diocese of Pennsylvania, he obtained from me letters dimissory to the bishop of that diocese. There is no other candidate for holy orders at present in this portion of our church. It is reasonable to hope, that a field of service, so interesting as that which the interior of this state opens to the view of such as hold the faith of Christ as we do, will yet attract some, who will worthily pursue in it the glory of his name, and the happiness of their fellow-men. It is melancholy to advert to the fact, that while other callings are so honourably supplied with the native talent and character of the state, that of the ministry, and especially in the communion of which we are members, should not yet have claimed, in a greater degree, this important advantage.—It has pleased the divine Head and Lord of the church, that in several instances you should have the benefit of the eminent zeal and ability of men dedicated in other portions of our common country to this calling; and, in their hands, we see the work of the Lord prospering to such extension of the borders of our church, as embraces many dispersed members of it, who had long been without the comfort of its peculiar ministrations. The effect of their solicitude and labour is unavoidably, however, far less than they desire; and you cannot but enter with an animated sympathy into the feelings with which they look on “fields whitening to the harvest,” and “pray to the Lord of the harvest” to raise up some in aid of them, who may be willing to take up its labour.

Among the youth of the state, zealous for its welfare and honour, and duly impressed with “the truth as it is in Jesus,” why should the hope not be cherished, that some will offer themselves candidates for this service, however arduous as to its character, and however unpromising, temporally at least, as to its rewards?

In the mean time, it is important that you spare no pains to obtain such assistance as may be supplied from other portions of our church; and while your diligent attention is given to the procuring such assistance, it is not perhaps presuming beyond the merits of the case, to hope that the attention of the Domestic and

Foreign Missionary Society may see, in such representations of it as your delegates to the ensuing General Convention may be instructed to make to them, reasons for an appropriation in your favour of some portion of the funds which may be at their disposal. I am confident that a more worthy call upon the attention of that institution could scarcely be addressed to it, than that which you might prefer in behalf of the interior of the state of Georgia. The circumstances, on the due consideration of which this confident persuasion on my part rests, may not improperly be represented with some particularity by your delegates, to the society's board of directors.

The exertions of the society instituted among yourselves for the advancement of Christianity, should not at the same time, permit me to suggest, be relaxed, for the same end, viz. the procuring means for defraying the expense of missions, to be located in some of the more interesting parts of your inner country.

In March last, the Rev. Mr. Elliott, of South-Carolina, was commended by me to the attention of some officers of your society, as one desiring to be professionally occupied in the state. He received a temporary missionary appointment, but has not yet, it is understood, extended his services to other places than St. Simon's and Darien, where there is a prospect of his being acceptably and usefully engaged.

In the performance of visitation duty, it has been permitted me to visit recently Christ church in Sayannah, where, as before, I have witnessed the effects of a faithful and judicious ministry. Forty-six persons were on this occasion confirmed. You have partaken with me in the satisfaction of the only other official visit which I have been able, since your last meeting, to make; and we are together here as witnesses of the success of missionary services, rendered in the best spirit and character of such services. The esteem and confidence which the Rev. Mr. Jones has already caused to rest upon him, personally and professionally, are promissory of his making himself, in this flourishing portion of the state, the instrument of an honourable advancement of the work to which, with a pious zeal so pure, and with a character of manners and dispositions so amiable, he is devoted.

Of the manner in which, by your counsel and aid, it may be practicable for you to strengthen the hands and put forward the success of the labours of Mr. Jones, you are better able to judge than myself. May the anxieties which you are concentrating on this thus far happy enterprise, be crowned with the fulness of his blessing, from whom alone the success of all

our counsels, and all our works, however good and just, can proceed.

In the absence, brethren, of any thing more to be stated of duty performed by myself among you within the year, it may not be unsuitable to take the occasion of my first meeting you in convention, to lay before you a statement of all the episcopal transactions and services, affecting this portion of our church, of which I have knowledge, and which, being yet no where collectively on record, are but partially known by those whom they are calculated to interest.

Having had his attention invited to the condition of congregations of our communion in this state, Bishop Smith, of South-Carolina, as early as in 1798—and from that time forward until his death in 1802—by correspondence, sought to cherish and preserve them in soundness and stability. Through the Rev. Mr. Strong, then of Oglethorpe county, he became acquainted with the merits of Mr. James Hamilton Ray, an officer at that time of Washington Academy, in Wilkes county, as a candidate for holy orders. Mr. Ray, as is shown by a register in my possession, was ordained deacon and priest in the spring of 1801. He lived a useful and honoured minister in Greene county a few years after, and died in 1805, greatly lamented, as the faithful and able pastor of a numerous and affectionate flock. At about the same time, or a little earlier, a Mr. Guirey, who had been a preacher of the Methodist persuasion, was admitted, on the faith of recommendatory testimonials from this state, to deacon's orders. This appears to have taken place without the reasonable satisfaction of the judgment of persons most acquainted with Mr. Guirey, and the bishop is known to have regretted that he had been misled by testimonials at least carelessly given into the measure. I am not informed where, or under what circumstances, Mr. Guirey exercised the ministry in this state.

From 1802 until 1812, the episcopal office was vacant in South-Carolina; and it was not until 1815 that any acts, proper to that office, were performed in behalf of your congregations. In the spring of that year, the late Bishop Dehon visited Savannah, consecrated the church there, then recently rebuilt; the Rev. Mr. Cranston being rector of it, and administered confirmation, about fifty persons having, on that occasion, been presented to him as subjects of the rite. In March, 1821, St. Paul's church in Augusta was consecrated by him who is now addressing you, assisted by the Rev. Mr. Smith, then, as now, rector of it, and the Rev. Mr. Anthon, then officiating in South-Carolina. The congregation of this church, recently reorganized, by the peculiarly happy labours of Mr. Smith, was then found in a

flourishing condition, and 21 persons were confirmed.

In April, 1823, Christ church in Savannah was again visited—the Rev. Mr. Carter having succeeded Mr. Cranston (removed by death) in the charge of it—when 78 persons were confirmed. In the month of November following, the church at Augusta was visited by me, and 18 persons confirmed. Since that period, I have made no official visit to any part of the diocese, until the late occasion, already reported, of my being at Savannah.

My brethren, it would constitute me a great happiness to be able to be more among you, and with the best endeavours of which I might be capable, to help onward the work of my brethren, who, as your ministers, are so excellently fulfilling their obligations. As circumstances are, I must be content fervently to wish and pray, that their work may go happily forward; regretting that I cannot be so associated with them in its prosecution, as to be more than in a very small degree auxiliary to its success.

The circumstances, brethren, of your present situation as a diocese, have in them more than a little of discouragement. You are indeed a little flock, and the depression under which our whole community is at present labouring, makes your possession of pecuniary means, such as the exigencies of your case require, almost impracticable. Yet I trust you will not, by any discouragement, be diverted from your course. You are sincerely persuaded, that, with the church of which you are members, divine truth, as Jesus and his apostles taught it, is deposited as a sacred charge. You see, in the principles and institutions of this church, nothing but what has the plain warrant of Scripture—nothing but what is indisputably evangelical, and calculated to have a moral influence most favourable to human happiness, *temporal and eternal, individual and social*. It is *sound Christianity*, the faith and influence of which you are desirous, as Protestant Episcopalians, to diffuse. In perfect charity with all men, however tenacious of prejudices which will not permit them as Christians to believe and worship as you do, it is for you to prosecute, with a firm and steady perseverance, the way in which your principles require you to walk. In that way it may be that few, comparatively few, will choose to join themselves to you. Yet, be it your solicitude and purpose not to be tempted, for the sake of the *pleasure of men*, to forsake it, or to surrender that which you hold to be good and true, and warranted by the most venerable authority and precedent, to the perpetual demand for that which is *new*, and adapted to that popular taste and feeling which are, in fact, often mere indifference to all

religious truth, and all religious constraining obligation. Most of all, you will see, I doubt not, the indispensable necessity of *commending yourselves to every man's conscience in the sight of God*; of so showing the fruits of faith in the whole of common life and character, that all who will not adopt them, may at least be constrained to admit, and admitting, to admire, the *practical excellency of your principles*. Cleansed from all iniquity, let it be seen as your main anxiety and endeavour, to show yourselves, however few, in all the relations and intercourse of the world, "a peculiar people, zealous of good works."

It may not be unacceptable, that before I close this address, I should subjoin a word of advice, proper for your incipient existence as a diocese of the Protestant Episcopal Church in these United States. The history of your church since its organization, especially by the transmission of the episcopal character from the parent church, should be known by all. *This*, as digested into succinct narrative by the venerable and excellent bishop of Pennsylvania,* is accessible to every one. Let me recommend to all my brethren of the laity the perusal of this interesting memoir. The existing regulations of the church, as contained in its canons and constitution, should also be considered part of necessary knowledge to all the members of our communion: and from the laity the clergy will reasonably expect all the assistance they can render, in enforcing all such regulations as are designed to promote the interests of the church, and protect its character and integrity against all intrusion or admixture of whatsoever is inconsistent with its doctrine, its discipline, its prescribed worship—as well as with moral soundness and purity in the conduct, especially of its ministry. Peculiar care and circumspection are necessary in the giving testimonials preparatory, at any stage, to holy orders. Let me recommend these to my brethren, both of the clergy and the laity.

I will add nothing more, but in general to advise, that as much knowledge of our peculiar institutions, and the principles on which they are founded, be sought, as may be necessary to your being firmly and satisfactorily settled in *that* adherence to them, to which you already are persuaded they are entitled. Constant and consistent, may you, my brethren, maintain your "good profession before many witnesses;" and may the Lord of your faith give you to go rejoicing forward, through all the interests and duties of your relation to him here, as members of his visible church

on earth, to the glory of the church triumphant in heaven.

NATHANIEL BOWEN.

The parochial reports present the following aggregate, viz. Baptisms 41, marriages 9, funerals 19, communicants 164, Sunday scholars about 200.¹

A report was made by the Protestant Episcopal Society for the General Advancement of Christianity in the State of Georgia, stating, among other things, that about fifty annual subscribers had been obtained during the last year; and that a Female Missionary Society had been established in the parish of Christ church, Savannah.

The following gentlemen were elected delegates to the General Convention, viz. The Rev. S. Strong, the Rev. A. Carter, the Rev. Hugh Smith, and the Rev. Lot Jones; the Hon. G. Jones, Edward F. Campbell, esq. Richard Tubman, esq. and Dr. J. B. Read.

The following gentlemen were elected the standing committee, viz. The Rev. H. Smith, the Rev. A. Carter, and the Rev. Lot Jones; the Hon. C. B. Strong, Dr. J. B. Read, and Edward F. Campbell, esq.

The following canon was passed:—

"In case any of the members elected to the General Convention shall not attend, the same member or members who may be present shall be, and they are hereby authorized to fill such vacancy or vacancies by the appointment of any member or members of the Protestant Episcopal Church in Georgia, who may be present at the place where the convention is held."

The convention adjourned, to meet on the second Monday in January, 1827, in Christ church, Savannah; the Rev. Lot Jones to preach at the opening of the same.

Installation of the Bishop of Quebec.

THE lord bishop of Quebec, the Hon. and Right Rev. Dr. Stewart, was installed into his diocese on the 4th of June. On this occasion the usual ceremonies were performed, the following account of which is from the Quebec Gazette of the 5th.

"Yesterday the lord bishop of the diocese was installed in the cathedral church with the usual formalities, adapted in some points to local necessity. As this

* Dr. White, in his work entitled, "Memoirs of the Protestant Episcopal Church."

ceremony, which is partly a legal form, partly an ecclesiastical solemnity, is a novelty to many persons in this country, it may not be uninteresting to describe it. The Christian religion is ordained to pass through different stages, and subject, by the appointment of Providence, to great varieties of outward circumstance. The church of Christ, as well as her ministers individually, ought to 'know both how to be abased and how to abound.' In such a condition as is enjoyed by that branch of the church which is in connexion with the British empire, it is suitable in itself and subservient to a general reverence for religion, that particular occasions should be marked by a certain degree of form and state; and it is believed that the distinctions with which the new bishop was received in the cathedral, were regarded with interest and satisfaction by the whole of a crowded congregation; an interest, however, and a satisfaction which derived their highest zest from the feeling universally entertained, that the subject of these distinctions is an approved and laborious servant of the Gospel.

"His lordship having arrived at the principal entrance of the church, and having descended from his carriage with his attendants, his chaplain knocked for admission at the door. The clergy and inferior church officers being assembled within, it was demanded *who was there?* In answer to which, *The Bishop of Quebec* was announced. The doors were then opened, and while a voluntary was played by the organist, the procession moved up the centre aisle, in the following order, (the clergy attached to the cathedral establishment wearing their surplices, with the distinctions of their respective clerical rank or academical degree, and those who attended upon the bishop being in their robes; the choir and inferior church officers also wearing their respective habits):

"The sexton—the boys of the choir, two and two—the men of the choir, two and two—the church clerk—the assistant minister of Quebec, and the minister of the chapel of ease, (being a dependency of the cathedral,) abreast—the evening lecturer of the cathedral—the archdeacon—the bishop's domestic chaplain, and acting chaplain for the occasion, abreast—the vergers, with his staff—the bishop.

"As soon as the procession reached the rails of the communion-table at the upper end of the church, the sexton, choristers, vergers, and church clerk, filed off in the rear of the pulpit, and proceeded to their respective places in the church. The bishop and clergy passed within the rails, where the chair of ceremony was placed at the north side of the altar. The royal mandate under the great seal, directing the archbishop of Canterbury to consecrate the Hon. and Rev. Charles James

Stewart to the bishopric of Quebec, was read by his lordship's chaplain, the seal being supported by the Rev. S. J. Mountain, from Upper Canada, acting for the occasion. An oath was then administered to his lordship by the archdeacon, relating to his faithful government and guardianship of the establishment of the cathedral church, (the ordinary powers of a dean and chapter being in this instance vested, in a great measure, in the bishop.) The archdeacon then conducted his lordship to the throne, or episcopal seat.

"The bishop afterwards read the communion service, and discharged the principal part in the solemn administration of the sacrament."

Diocese of Nova-Scotia.

A letter from Halifax states, that the lord bishop of Nova-Scotia, Dr. Inglis, is now engaged in his episcopal visitations in that and the neighbouring provinces and islands. He is conveyed to the several stations on the sea-board by a government armed vessel. In April he visited Bermuda, which he left on his return about the 8th of May. The following notice of his acts there is from a Bermuda paper:—

"During his lordship's stay in this colony, he has consecrated nine churches and ten burial grounds, confirmed upwards of twelve hundred persons, ordained two deacons, and visited the schools and some other charitable institutions.—The dignified propriety of his lordship's deportment, his singular activity and talent for professional business, his affability and kindness towards all who had the pleasure of making themselves known to him, could not fail of attracting and attaching to him all orders of people in Bermuda. A more general feeling of reverence and affection towards an individual was perhaps never evinced in any community, and it is the highest satisfaction to believe, that that feeling was most cordially reciprocated.

"On the morning of his embarkation, a deputation, consisting of twenty gentlemen of the first rank in the colony, waited on his lordship with an address, which may be said to have been almost universally subscribed by the people of these islands."

"Bermuda District Committee for Promoting Christian Knowledge."

"On Friday, 28th April, a general meeting of the committee was held in the parish church of Pembroke, which was crowded with a highly respectable congregation, many of whom were most of the highest official persons in the country. After a very eloquent discourse preached

by the right reverend the lord bishop of Nova-Scotia, in which his lordship most luminously explained the origin, principles, and objects of the society, and most emphatically pressed its claim on the charity of the country, the usual contributions were collected from the congregation. His excellency Sir Hilgrove Turner was then called to the chair, and the venerable Archdeacon Spencer brought forward the report of the sub-committee."

Trees of Friendship.

In Mr. Welles' Remarks on Forest Trees, addressed to the corresponding secretary of the Massachusetts Agricultural Society, and published in the last number of the *Agricultural Repository*, mention is made of the venerable elms lately standing before the house in Natick, formerly occupied by the Rev. Oliver Peabody, the successor of the celebrated Elliot, the Indian Apostle, so called. From authentic records, it appears that Mr. Peabody was settled in the ministry of the Indians in Natick in 1722; and it has often been asserted by his daughter, (some time since deceased,) and fully confirmed by others, that a deputation of Indians came, one bearing two elm trees on his shoulders; that they presented themselves and requested permission of their minister to set out those trees before his door, as a mark of their regard, or as the *tree of friendship*.

The soil was favourable to the growth of these trees, and they flourished for about ninety years, when the larger one was stricken by lightning, and soon began to decay. These measured, at a foot from the ground, about 21 feet; and fourteen feet up, 13 feet. Their growth averaged about one inch and a half each year.

In 1753 the Rev. Stephen Badger was settled as the successor of Mr. Peabody, who died after thirty years' ministry. The Indians again came and made a similar request, and the same ceremony took place as before, in the planting of the *trees of friendship* before the door of their new minister. These also took root, grew up, and are now in full vigour, having been set out seventy-three years. They are about 15 feet in circumference near the ground, and their average annual growth has been nearly one and a half inch.

Ingenuity of the Beaver.

Roswell King, jun. Esq. has politely sent us a few specimens of the beaver's ingenuity, perseverance, and wonderful powers in architecture. These specimens consist in several logs of hard wood, cut by the beaver for the construction of a house. One of these logs measures two feet in length, girth 16 inches, and weighs

14 pounds: this was one of the side logs of the house. Another of the same girth, is half the length of the former, and was one of the end logs of the building. The others are smaller, and were used as rafters. It is evident from the marks at the end of them, that they have all been cut through with the teeth, and cut in a manner so as to lock when laid upon each other, the same as logs formed by human industry for the construction of log-houses, so often met with in this state. But where these animals found strength, or how they raised purchase to lift the logs, is a question that we cannot solve. The house being two stories high, each story being 18 inches, must have cost no little labour to the architects in placing those heavy logs one upon the other. The logs may be seen at this office.—*Darien Gaz.*

The sacred White Elephant of Ava.

From the Journal of a Traveller.

Since the commencement of the Burmese war, the public prints have frequently referred to the extraordinary honours paid to a white elephant. For the information of such of our readers who may be unacquainted with it, we insert the following singular account of this singular custom:—

The residence of the white elephant is contiguous to the royal palace, with which it is connected by a long open gallery, supported by numerous rows of pillars. At the further end of this gallery, a lofty curtain of black velvet, richly embossed with gold, conceals the animal from the eye of the vulgar. Before this curtain, the presents intended to be offered to him, consisting of gold and silver, muslins, broad cloths, otto of roses, rose water, Benares brocades, tea, &c. were displayed on carpets. After we had been made to wait a short time, as is usual at the audiences of the Burmese princes, the curtain was drawn up, and discovered the august beast, of a small size, the colour of sand, and amusing himself with his trunk, unconscious of the glory by which he was surrounded, the Burmahs, at the same time, bowing their heads to the ground. The dwelling of the white elephant is a lofty hall, richly gilt from top to bottom, both in and outside, and supported by sixty-four pillars, thirty-six of which are also richly gilt. His two fore feet were fastened by a thick silver chain to one of these pillars, his hind legs being secured by ropes. His bedding consisted of a thick straw mattress covered with the finest blue cloth, over which was spread another of softer materials, covered with crimson silk. The animal has a regular household, consisting of a woonghee, or chief minister; woodduck, or secretary of state; sereghee, or inferior secretary; nakeun, or obtainer of intelligence; and

other inferior ministers, who were all present to receive us. Besides these, he has other officers, who transact the business of several estates that he possesses in various parts of the country, and an establishment of a thousand men, including guards, servants, and other attendants. His trappings are of extreme magnificence, being all of gold, and the richest gold cloth, thickly studded with large diamonds, pearls, sapphires, rubies, and other precious stones. His betel-box, spitting-pot, and bangles, and the vessels out of which he eats and drinks, are likewise of gold, and inlaid with numerous precious stones. On the curtain being drawn up, we were desired to imitate the Burmese in their prostrations; compliance, however, was not insisted on.

These honours are said to be paid to the white elephant, on account of an animal of this description being the last stage of many millions of transmigrations through which a soul passes previous to entering Neibaun, or Paradise; or, according to the Burmese doctrine, previous to her being absorbed into the divine essence, or rather altogether annihilated. The king pays his respects to the white elephant every morning, and attends when he is taken to the river to be washed, and pays him the same honours as he receives from his household.

Economy of Fuel.

Persons who burn wood, may make a great saving by pouring water on the ashes in the morning, and mixing them when wet as you would mortar, then shaping to the size of a log: make the fire on the top, so that the ashes may answer for a back-log: the ashes will burn, and throw out an intense heat.

Those who burn coal, may save one-third by the following easy means:—Let the coal ashes, which are usually thrown into the dust-bin, be preserved in a corner of the coal-hole, and make the servant add to them, from the coal heap, an equal part of the small coal, or slack, which is too small to be retained in the grate, and pour a small quantity of water on the mixture. When you make up your fire, place a few large coals in front, and throw some of this mixture behind. It saves the trouble of sifting the ashes, gives a warm and pleasant fire, and a very small part only will remain unburnt.

Those who burn coal may adopt another method. In managing the fires during the day, first lay on a shovelful of the ashes from under the grate, then a few coals, more ashes, and thus proceed until the grate is properly filled, placing a few large coals in front. It will be found that ashes retain the heat better than coal alone; you will have less smoke, a pleasant fire, and very little waste left at night.

The contents of the common snuffers may be used as tinder for lighting matches, &c.

Cracks in stoves, pipes, and ovens, may be closed in a moment, with a composition of wood ashes and common salt made up into paste with a little water, and plastered over the crack, with the iron either cold or hot.—*American Farmer.*

Profane Swearing unfashionable.

During the passage of one of the elegant steam-boats that ply between New-York and Albany the present spring, a passenger came on board from one of the intermediate places, and whether he was influenced by the reception of diffusive stimulants, or prompted by an exuberance of animal spirits, he bounded about, and swore most roundly, descanting upon the fashions and news of the day, and accommodations of the boat, (which he admired,) in general terms, interlarding his remarks with many an oath. Every one knows that the society on board of a steam-boat is quiet, and that the utmost urbanity and civility reigns; and that an interruption of that quiet interests the whole: so, in this case, the pain felt by the gentlemen passengers was such as to induce them to appoint a chairman, who was a respected member of the society of Friends; and the cabin passengers taking into consideration the coarseness, indecorum, and levity of the young man in question, he was accordingly called up, and reminded by the chairman, in terms of great propriety and kindness, of his breach of the laws of God and man, of the laws of society, and the common claims of decency; that he must be assured that he was not on board of a fishing-smack, nor was he in a fore-castle, but in the company of gentlemen, and was bound, by all considerations of honour, not to shock the feelings of those associated with him, by his ill-timed and profane use of vain and corrupt language; that, if he should acknowledge that he had made a blunder in getting on board the wrong vessel, his passage-money should be returned to him, and he be invited to join such company as might be more congenial to his attainments. The young man, stung with feelings of remorse, bowed his head with shame, and remained virtually speechless during the remainder of the voyage.—*Black Rock Gazette.*

The Sea-Serpent.

Ample testimony has been afforded within the last few years as to the existence of a monster of the deep to which the name of Sea-Serpent has been applied. The following additional proof was communicated to the editors of the Mercantile Advertiser by Captain Holdrege, of

the packet ship *Silas Richards*, who also furnished them with a drawing of the animal, as seen by him on his recent passage from Liverpool to this port; which drawing is similar in every respect to the representations made of the animal so often seen in the neighbourhood of Boston.

"*Ship Silas Richards*, 17th June, 1826.
Lat. 41, 3, long. 67, 32.

While standing by the starboard bow, looking at the unruffled surface of the ocean, about 7 o'clock P. M. I perceived a sudden perturbation of the water, and immediately on that an object presented itself with its head above the level about four feet, resembling the above figure, which position it retained for nearly a minute, when he returned it to the surface, and kept approaching abreast of the vessel at a distance of about 50 yards. I immediately called to the passengers on deck, several of whom observed it for the space of eight minutes as it glided along slowly, and undauntedly passed the ship at the rate of about three miles an hour. Its colour was a dark dingy black, with protuberances similar to the above sketch; its visible length appeared about 60 feet, and its circumference 10 feet. From former accounts which have been given of such a monster, and which have never been credited, this exactly corresponds, and I have no doubt but it is one of those species called *Sea-Serpents*. It made a considerable wake in the water in its progress.

I remain your obedient servant,
HENRY HOLDREGE, Captain.

The foregoing is attested by the following gentlemen, passengers:—Wm. Warburton, of Pentonville, England; Duncan Kennedy; Thomas Auston, of Clifton, England; Lovell Purdy, Thomas Siveter, and James Magee, of New-York."

Church's Printing-Press.

The following description of this machine is taken from a recent published letter of Mr. Carter, one of the editors of the *Statesman*, of this city:—

"After several years of severe study and labour, he has fully succeeded in his plans, the practical utility of which is reduced to demonstration. Mr. Perkins, of London, remarked to me, that it is the most perfect machine he has ever seen, and few men have had a wider experience in mechanics, or are better qualified to judge.

"Dr. Church at first put his press in operation, and directed perhaps a hundred sheets to be struck off for our examination. He then took the whole to pieces, and particularly explained the various parts. Its motions approach nearer to those of an intelligent being than I should think it possible any combination of inert

matter could produce. It reaches out its iron hand, grasps the edge of the sheet, draws it under the form, where it receives the impression, returns it to the top of the machine, and there deposits it in regular files. All this is done in an instant, without the least noise or confusion. Between two and three thousand sheets are struck off in an hour, the paper being drawn alternately from each side, and the form being almost constantly employed in producing an impression. It feeds itself with ink, by means of rollers communicating with a trough. Three persons are required to work it; one to turn the crank and the other two to supply the paper.

"The typography is beautiful, being uniform in its complexion and free from blurs. I examined numerous specimens, taking the sheets indiscriminately from reams of the ordinary work upon which the men were employed. It is designed rather for printing books than newspapers. The price of a press is 1000*l*. Many applications have already been made from London, and one of them is about to be established in New-York. Dr. Church (a native of Massachusetts) is a silent, modest man, who makes no comments on the merits of his own invention, but merely exhibits the result, and leaves others to judge. He is now engaged in completing his new method of setting types, which is to be effected by melting and recasting the metal at every impression. He remarked, that his greatest difficulty was to prevent the loss of material by frequent fusion; but this he has obviated by a chemical process, which prevents the formation of dross. He is on the whole a very clever man, possessing much scientific research and mechanical skill, united with inventive genius and natural acumen."

Singular Character.

There is now exhibiting at Dicheat, a remarkable instance of the power of habit to remedy the defects of nature. A farmer, named Kingston, who was born without arms, is enabled to accomplish with his feet all those purposes for which the hands are generally employed. He shaves himself with the greatest facility, writes a bold legible character, and performs all the manual labours of the farm. He is an admirable bowler, and for throwing the stick at the snuff-boxes, as practised at country fairs, he has no equal; and should disputes arise in the course of the game, he can defend his right with the power, if not the arms of a Crib. He was some time since married to a second wife, and as might be supposed, the ceremony was attended by an immense concourse, who were delighted at the manner in which he took the hand of his wife, placed the ring on her finger, and signed the register with his foot. He has had offers of a li-

beral description to tempt him to exhibit himself; but he values his liberty with an Englishman's spirit, and cannot be induced to submit to the necessary confinement on any terms.—*English Paper.*

Proceedings of the Theological Seminary.

We have suspended the publication of this number for a few days, in order to lay before our readers a brief account of the late proceedings of the General Seminary.

The annual meeting of the board of trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States was held in this city, from the 27th to the 30th ult. inclusive. There were present three of the bishops, viz. Bishop White, Bishop Hobart, and Bishop Croes,—and twenty-four clerical and lay trustees, from five states.

The examination of the students took place on the Wednesday and Thursday of that week; and it proved, we learn, highly satisfactory to the audience which attended it, and which consisted, besides the trustees, of a number of the clergy of this and other dioceses. The Commencement was held on Friday, when Alexander H. Crosby, A. M., of New-York; Benjamin Hutchins, A. M., of Pennsylvania; George A. Shelton, A. B., of Connecticut; William L. Keese, A. B., of New-York; John A. Hicks, A. B., of New-York; and Edmund D. Griffin, A. B., of New-York; who composed the first class, read theological dissertations,* and received the honours of the institution. Bishop Croes delivered the address—marked by sound and able views of church principles and church order.

We learn that the seminary building is in a state of forwardness,—the third tier of beams being laid. The subscriptions for this purpose have nearly all been paid, and no loss is expected. The building, which is one of three embraced by the entire design, is in the plain Gothic style. Its size is 104 feet by about 52. It will accommodate two of the professors and about forty students. For the present, the library and lecture-rooms are included in this building.—From the size and strength of the edifice, and the number of apartments to be finished, its cost will exceed the original appropriation; and to meet the deficiency, the requisite advances and loans will be made; which are to be reimbursed, one-half by subscriptions in the diocese of New-York, and the other half by subscriptions in the other dioceses—none of these latter having yet contributed to the building fund.

As usual, and as is to be expected, the report of the finance committee shows a greater amount of expenditure than of in-

come; but the excess is not large. That this excess of expenditure should exist, is almost a matter of course in new institutions which are designed to operate on a large scale. We hope that the liberality of the Episcopalian public will soon turn the balance the other way: when the income shall exceed the expenditure, the seminary will be enabled to bestow on its devoted professors a remuneration somewhat more commensurate with their talents and unwearied labours.

The alterations in the course of study proposed last year, were adopted.

Various other business was done, of which we have no room to present a detail. The entire proceedings of the meeting will be printed. We subjoin the report of the faculty.

New-York, June 26th, 1826.

The faculty of the General Theological Seminary present to the trustees the following report of the state of the institution during the last year:—

At the opening of the first session, November 7th, five applicants for admission were received, viz. Harry Finch, A. B., of the diocese of Connecticut; Thomas Harper, A. B., of Pennsylvania; William Lucas, of Pennsylvania, on the "Bishop White" scholarship; Isaac Pardee, A. B., of New-York; and Ephraim Punderson, A. B., of New-York. On the 14th of the same month, John C. Porter, A. B., of New-York, was admitted; and on the 21st, Alexander W. Marshall, A. B., of South-Carolina. During the year, the following students have been dismissed on their own application: Of the first class—John A. Stone, Smith Pyne, and Southerland Douglass; of the second—Clement F. Jones, John V. Johns, who has this day received his dismissal on his own application, and will leave the seminary immediately after the examination; and of the third—Thomas Harper. Leave of absence, during the remainder of the session, was granted a few days ago to Mr. Young, of the second class, on account of ill health; and to Mr. Marshall, of the third class, for satisfactory reasons.

The faculty have nothing to report with respect to the course of study, except that, in consequence of the time devoted to it being a month shorter than usual, a few subjects have necessarily been omitted, or examined with less attention than would otherwise have been paid to them. The professor of pastoral theology and pulpit eloquence, having returned from Europe, has attended to the duties of those departments.

The number and names of the students who are now in the seminary are as follows:—First class, six, viz. Messrs. Crosby, Griffin, Hicks, Hutchins, Keese, Shelton; second class, ten, viz. Messrs. Adams,

* Except Mr. Hutchins, who, from indisposition, was unable to read the dissertation which he had prepared.

J. W. Curtis, W. A. Curtis, Fuller, Hinton, Johns, Lewis, Peet, Phœbus, Young; third class, six, viz. Messrs. Finch, Lucas, Marshall, Pardee, Porter, Punderson.

Respectfully submitted to the trustees.

J. H. HOBART, Chairman.

The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, October 2. The students, and candidates for admission, are requested to assemble in the Recitation-Room, at 12 o'clock on that day.

The following are the qualifications for entering:—

Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church with full (that is, including *literary*) attainments, agreeable to the 8th canon of the General Convention of 1820,* will, on application, be received into the seminary.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's *Æneid*, Cicero's *Orations*, or *De Officiis*; and the four Gospels, Xenophon's *Cyropædia*, and the first three books of Homer.

Every candidate must enter the third or lowest class, at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The board at the seminary's house is two dollars and fifty cents per week.

The editors of the several Protestant Episcopal periodical works in the United States are requested to copy this article.

Bishop Hobart's Visitations.

As frequent inquiries are made of us relative to the visitations of Bishop Hobart through the diocese the present season, we have procured the following statement of the congregations which he means to visit, for the purpose of holding confirmation and performing other episcopal acts. Service in these places will be in the morning, unless otherwise specified.

July 12th, Fiskill—15th, New-Hartford, consecration of the church—16th, Utica—17th, New-Hartford, confirmation and ordination—18th, Oneida—19th, Trenton—20th, Fairfield—21st, Turin, in the afternoon—23d, Brownville—24th, Sackett's

Harbour—27th, Morris-Town—28th, Ogdensburg, consecration of the church; 29th, confirmation and ordination—30th, Waddington—31st, Louisville—Aug. 6th, Hampton in the morning, and Granville in the afternoon—8th, Ticonderoga—9th, Sandy Hill, in the afternoon.

Circumstances will then require the return of the bishop to New-York, when he expects to visit some of the churches on Long-Island.

In the month of September, he intends to visit the western part of the diocese, as follows:—

- | | |
|---|---------------------------|
| 6. Wednesday, morning | - Manlius. |
| afternoon | - Jamesville. |
| 7. Thursday, morning | - Onondaga. |
| afternoon | - Syracuse. |
| 8. Friday, morning | - Marcellus. |
| afternoon | - Skeneateles. |
| 9. Saturday | - Auburn. |
| 10. Sunday | - Moravia. |
| 11. Monday | - Ithaca. |
| 12. Tuesday, morning | - Danby. |
| afternoon | - Catharine. |
| 13. Wednesday | - Bath. |
| 14. Thursday | - Tyrone. |
| 15. Friday | - Pennyan. |
| 16. Saturday | - Waterloo. |
| 17. Sunday | - Geneva. |
| 18. Monday, morning | - Vienna. |
| afternoon | - Lyons. |
| 19. Tuesday | - Palmyra. |
| 20. Wednesday, morning | - Canandaigua. |
| afternoon | - Richmond. |
| 21. Thursday | - Geneseo. |
| 22. Friday, morning | - Batavia. |
| afternoon | - Le Roy. |
| 24. Sunday | - Buffalo and Black Rock. |
| 26. Tuesday | - Fredonia. |
| 27. Wednesday | - Mayville. |
| And on the Sunday following, October 1, | - Rochester. |

The parts of the diocese not visited by the bishop this season, will be visited the next year. He deemed it most expedient to visit the places above specified, in consequence of there being several new churches to be consecrated.

Confirmations and Consecrations.

On Monday, April 10, 1826, Bishop Bowen visited St. Bartholomew's parish, South-Carolina, and administered the holy rite of confirmation in Edmundsbury chapel.

On Tuesday, the 11th April, the venerable and once sumptuous edifice, known by the name of *Sheldon Church*, in Prince William's parish, South-Carolina, (and which had been a ruin since its destruction by the British troops under General Prevost, in 1780,) was consecrated by Bishop Bowen, to the holy uses of divine worship. The Rev. Mr. Delavaux, rector of St. Bartholomew's parish, the Rev. Mr. Walker, rector of St. Helena parish, Beaufort, and the Rev. Mr. Neufville, minister

* This should be particularly noted in the certificate, as the mere fact of their being candidates for orders is not sufficient.

of Prince William's parish, were present and assisting. The church has been rebuilt, in such manner as to make it fit for its sacred intent, by a liberal and highly honourable effort of zeal on the part chiefly of the parishioners. To have replaced it in its former state, would have required numbers and means not now had. It was peculiarly gratifying, on the occasion of the consecration of this church, to see a very numerous and respectable congregation collected, among whom were some who "had seen this house in its first glory." A discourse suitable to the interesting character of the occasion, was addressed to them from the words of the psalmist, "*I was glad when they said unto me, we will go into the house of the Lord*" The value and effect of missionary services are strikingly evinced in the present renovated condition of this so long disorganized parish; which is much indebted, under Providence, to the greatly disinterested exertions of Mr. Neufville, serving it under personally unfavourable circumstances, as a missionary of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

On Sunday, April 16, Bishop Bowen visited Christ church, Savannah, and administered confirmation; and having attended the convention of the churches in Georgia, at Macon, where confirmation was also administered, he, on the 30th April, administered the same rite in St. Paul's church, Augusta.

On Trinity Sunday, 21st May, 1826, the new church erected at Hillsborough, North-Carolina, was solemnly consecrated to the service of Almighty God, by the name of St. Matthew's Church, by the Right Rev. Bishop Ravenscroft. Morning prayer was read by the Rev. Adam Empie, rector of St. James's church, Wilmington; the sermon was preached by the bishop, who also administered the holy communion.

On Saturday, the 17th June, an edifice, erected by the recently organized congregation of Grace church, White Plains, New-York, was consecrated to the worship of Almighty God by the Right Rev. Bishop Hobart, who preached on the occasion. The Rev. Mr. Bayard, of New-Rochelle; the Rev. Mr. Nicholls, of Bedford; the Rev. Mr. Thompson, of Rye; the Rev. Mr. West, of Yonkers; and the Rev. Mr. Mead, of White Plains, were present on this occasion, and assisted in the solemnities. The edifice, which is in every respect neat and commodious, does credit to the zeal and liberality of this newly-formed congregation, who are indebted, under God, for their present prosperous condition to the active pastoral exertions of the Rev. Mr. Mead.—On the following day, in the morning, the bishop held a confirmation in this church; and in the afternoon, at Rye. And on Tuesday he

visited the churches of West and East Chester, in the former of which he held a confirmation.

Ordinations.

On Wednesday, the 12th of April last, in St. Michael's church, Bristol, Rhode-Island, Mr. Richard Peck was admitted to the holy order of deacons, by the Right Rev. Bishop Griswold. And on Wednesday the 17th of May, in the same church, Mr. Benjamin C. Parker and Mr. Sutherland Douglas were admitted to the like order by the same prelate.

On Wednesday, the 10th May, 1826, in St. Philip's church, Charleston, the Rev. Edward Thomas, deacon, was admitted to the holy order of priests by the Right Rev. Bishop Bowen.

On Trinity Sunday, the 21st May, in St. Paul's church, Lynchburg, Virginia, during the session of the convention of the church in that state, the Right Rev. Bishop Moore held a special ordination, and admitted the Rev. John T. Brooke, the Rev. Mark L. Chevers, the Rev. John P. McGuire, the Rev. Stephen S. Gunter, and the Rev. Robert B. Croes, deacons, to the holy order of priests. The candidates were presented and the sermon preached by the Rev. William H. Wilmer, D. D. rector of St. Paul's church, Alexandria, from Job ix. 2. *How should man be just with God?*

At the same time and place, the apostolic rite of confirmation was administered by the bishop to 31 persons.

On the next Sunday, May 28th, in St. Paul's church, Baltimore, the Right Rev. Bishop Kemp admitted Mr. Matthias Harris to the holy order of deacons; and at the same time and place, the Rev. R. H. B. Mitchell, the Rev. Joseph S. Covell, the Rev. John Claxton, and the Rev. Henry N. Hotchkiss, deacons, were admitted to the holy order of priests.

On the 7th of June, in Trinity church, Newtown, Connecticut, the Right Rev. Bishop Brownell admitted to the holy order of deacons Mr. Eleazar M. P. Wells and Mr. Thomas W. Coit.

New Episcopal Church.

A southern paper announces that a meeting of the friends of the Protestant Episcopal Church was held at Port Gibson, Mississippi, on Monday the 10th of April last, when they resolved to organize themselves into a body, under the denomination of *The Protestant Episcopal Congregation of Port Gibson.*

Obituary Notice.

From the Churchman's Magazine for June, 1826.

Died at Derby, February 22d, 1826, Miss ELIZABETH MANSFIELD, aged 71, eldest daughter of the late Rev. Richard Mansfield, D. D.

The rational and uniform piety of the deceased through life, the truly Christian hope which she evinced in death, her firm attachment to the primitive doctrines and usages of the Protestant Episcopal Church, and the affectionate regard which she ever manifested for our clergy in general, and especially those elder ones who were in the habit of visiting at the hospitable mansion of her father, render it proper that her name be recorded in the pages of the magazine, among the friends and supporters of our church.—An earlier notice of her death would have been transmitted, had not the sickness of the writer prevented it.—The following extracts from a short address pronounced at the grave immediately after the interment of Miss Mansfield, afford some hints with respect to her general character, and are deemed sufficient for the purposes of this obituary:—

"In this death, my Christian brethren, our church is called to mourn the loss of one of her most aged, most steadfast, and most exemplary members. But in his 'judgment' God has been graciously pleased to 'remember mercy.' We are not called to 'sorrow like those who have no hope.'

"Miss Mansfield was one who, at the close of life, might with great propriety apply to herself the language of the apostle, 'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness.' It was truly edifying to her attendants at the closing scene, to witness her enlightened, firm, and unwavering faith, chastened with true Christian humility. In her devotions there were no momentary ecstasies, but a calm, a holy, a constant, and an elevated fervor. Her zeal emitted no sudden flashes, no periodical intensity, but shone constantly with a steady, a cheering, and an invigorating lustre. And it pleased God to continue her reason and faculty of speech to the last; so that she was able, till the vital spark had fled, to give evidence of her confidence, and of the support and comfort which she derived in her last conflict, from the consciousness of a well-spent life.

"The improvement which I would make of this afflictive providence, during the moment allotted on the occasion, is this: To call your attention to two striking facts, as displayed in her example. 1. The comforts which genuine piety and faith afford, when comfort is most needed, and when all other comforts fail. Our dear

departed friend did not fear to die. She had a hope, which, 'like an anchor to the soul, sure and steadfast,' supported her when forced to enter the dread 'valley of the shadow of death,' and to anticipate as near at hand, the awfully interesting concerns of the world of spirits.

"As the great luminary of heaven rides in sublime and imposing grandeur down the western hemisphere, when not a cloud obscures his beauties, and even darts a cheering ray *above*, after himself hath passed *below* the horizon; so the departing saint of God, clad in all the dignity of virtue and the 'beauty of holiness,' descends from his earthly elevation to the tomb, to 'sleep with his fathers,' leaving to surviving friends the consolatory hope, that when 'he shall rise again,' he shall ascend to God, and sit down 'at his right hand, where are joys unspeakable and pleasures for evermore.' So our friend took her departure. Such consolation she hath left to us.

"2dly. Her example gave all who witnessed it, a striking evidence of the utility and the comforts of prayer. In my daily visits, her first and grand concern was, that she might be afforded the comfort and consolation of uniting with God's minister and her family in this holy exercise. And it was painfully pleasing to hear the emphasis (feeble and broken as it then was by the ravages which the messenger of death had already made) with which she joined in prayer, and uttered 'Amen,' a very few moments before her soul took its flight.

"My brethren, if prayer be of such worth, when the best of things temporal are justly esteemed *nothing* worth, how faithfully ought we to practise the duty.

"We shall shortly have done with things temporal. In heaven, devotional exercises are an unceasing service. If we would relish them there—if *we would not unfit* ourselves for heaven—we *must*, while on earth, acquire a taste for devotion; for in that disposition with which we die, we must for ever remain. God in mercy give us grace to improve ourselves by the example of his saints."

Calendar for August, 1826.

- 6. Eleventh Sunday after Trinity.
- 13. Twelfth Sunday after Trinity.
- 20. Thirteenth Sunday after Trinity.
- 24. St. Bartholomew the Apostle.
- 27. Fourteenth Sunday after Trinity.

Ecclesiastical Meeting in August, 1826:
16. New-Hampshire Convention meets.

Errata.—In our last number, in the notice of the confirmations by Bishop Hobart, there was an omission of a confirmation at St. Luke's church in the afternoon of Sunday, the 23d April, of 43 persons. The confirmation was held at the church Du St. Esprit on the next Sunday morning. The number confirmed at St. Stephen's church was 87, and not 97, as erroneously stated.—Editors of journals, &c. who have copied that article, will please to notice these corrections.